

LEADERSHIP TRAINING AND DEVELOPMENT FOR
CROSS-CULTURAL ENGAGEMENTS
IN THE BIBLE TRANSLATION TASK:
A NARRATIVE STRATEGY

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Dedicated to all those who are working to make the scriptures available and accessible to every language group in the world, and to those who are still waiting to receive God's Word in their own mother tongue languages.

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ABSTRACT

With four billion oral communicators in the world and a rise predicted over the next decade, the global church is facing the challenge of providing oral based leadership training so that oral communicators can reach their own communities. Oral communicators can be partners in the Bible Translation task, also, and receive leadership training that prepares them to work cross-culturally. The purpose of this study was to develop the use of a narrative-based training strategy for building effective cross-cultural teams comprised of oral and literate partners in leadership training and development in the BT task. Data were collected on culture and leadership, orality and oral communicators, and narrative learning using stories to teach. Interviews were conducted with members of SIL+WGA in cross-cultural leadership, and their critical incidents were documented. Stories were developed based on the critical incidents, with data from the GLOBE study. An effective narrative-based strategy will be holistic and transformational; it will include conversations that build community by focusing on the unity shared in Christ and the spiritual dimension and nature of the reason for working together; it will use stories of cross-cultural encounters, and engage the participants in a meaningful discussion of the story's spiritual and cultural relevance, and in sharing their own experiences.

CHAPTER 1 THE PROBLEM AND ITS SETTING

Our time is a time for crossing barriers, for erasing old categories – for probing around. When two seemingly disparate elements are imaginatively poised, put in apposition in new and unique ways, startling discoveries often result.

—Marshall McLuhan, 1967

There are four billion oral communicators in the world (Willis 2004, 3). That is about two-thirds of the world's population. Global analyses predict that over the next decade there will be a rise in the number of people who are oral communicators (First Fruit, Inc. 2009). That category includes those who are illiterate, unable to read; those who are semi-literate, having some ability to read and write; and those who are traditional oral communicators, having literacy skills, some even having a higher education, but with a preference for an oral method of communication. In Africa, 60-70 percent of adults who are not literate do not even have a desire to read (Klem 1982, 159), and in a survey of thirty African university students and graduates, all said they prefer an oral means of communication, which to them is more aesthetically and relationally rewarding (Lovejoy 2010, 2). Oral communicators learn best in the context of everyday activities, from observing others, from participation in what is being learned, and from stories. This experiential learning is holistic, involving not just cognitive, but physical, emotional and spiritual dimensions (Merriam and Kim 2008, 77).

Communication technology, such as the Internet, is also contributing toward the rise of inattentive and non-readers even in literate societies, those who read the small bits of material from the Internet and other electronic media and have similar traits to oral

communicators.¹ The implication for the global church is the need to rediscover how to use story-based communication and effective media strategies to reach oral communicators and even include them in the global tasks in which the church is involved (First Fruit, Inc. 2009).

One of the tasks the global church is involved in is leadership training and development. As far back as 1974 the Lausanne Congress produced an important document called the Lausanne Covenant, which expressed a commitment by the Congress to develop leadership in the national churches. In 1989 that same commitment toward leadership training was affirmed in a document called the Manila Manifesto, produced at a conference sponsored by the Lausanne Committee for World Evangelization. In a publication that emerged from the 2004 Lausanne conference, convener Avery Willis (2004) wrote, “Providing orally based leader training for oral learners and equipping them to continue it within their people group is one of the great challenges facing the church” (51). In 2010 the Lausanne Congress was challenged again to reiterate the importance of and their responsibility toward leadership development in the global church (Bhakiara, 2010).

Para-church organizations such as Summer Institute of Linguistics and the Wycliffe Global Alliance (SIL+WGA)² also recognize the need to provide leadership training and development in the Bible Translation task (BT task).³ One of the challenges the organizations face is the extensive and wide partnering required for this task. SIL has

¹ A non-reader is not necessarily illiterate. Secondary orality is the term used to describe those from literate societies who engage primarily in electronic media for receiving information rather than from traditional literate means such as books (Ong 1982, 11).

² Summer Institute of Linguistics (SIL) and Wycliffe Global Alliance (WGA) are affiliate organizations. SIL+WGA will be used when referring to this affiliation.

³ Although the term “task” is currently deemed unacceptable by some organizations because it implies a lack of missiological awareness about God as the author, initiator and sustainer of missions, it will be used in this thesis. More on this topic will be addressed in Chapter 2, the Theological Framework.

acknowledged that it needs to find new ways of working with its global partners in light of twenty-first century realities and provide training for them. Some of the twenty-first century realities SIL+WGA face include the rise of non-readers and the remaining language groups still needing Bible translations that are made up of oral communicators. In the preface of an internal document,⁴ SIL's president, John Watters wrote, "We often struggle to partner well." Part of that struggle may be the method of communication and the perspective on learning commonly used by a literate print based organization such as SIL.

Oral communicators have much to offer the BT task. Care needs to be taken not to require a western, literate education of them, a system that takes them further away from the people they are called to serve, those unreached groups who are oral communicators themselves (Madinger 2010, 202). Oral communicators are already well equipped to understand how to reach, teach, and transform the lives of oral learners (Moon 2010, 137). The following incident illustrates that even those who receive an education often prefer to use an oral means of communication, and they continue to learn best from that means. *Naldo was a young man from a primarily oral language group in South America who had helped translate the Bible in his language. He was very bright, had become educated, and spoke six languages. He was asked to help with a project to record forty Bible stories from the Old and New Testaments he had helped translate. His part was to read the stories in his language and record them on a tape recorder. The recordings would be given to a local storyteller who would then learn and retell the stories for radio broadcasts and recordings for distribution. Naldo started with twenty-five Old Testament stories. After a couple of weeks Naldo was asked how the project was going. He said,*

⁴ Reinvention of SIL: A proposal for more effective service in the 21st Century, January 2011.

"Wow, I am getting a lot out of it! I'll read the story into the tape recorder then I'll listen back to the story, and for the first time in my life I'm understanding it." Naldo had helped translate the Bible and had read it, but it wasn't until he heard it that it seemed as if God was speaking to him in ways he'd never thought of before (Lassiter 2008). Literate people from an oral culture may still learn best orally.

There is a high level of interest among a growing number of Bible translators to make the scriptures available in an oral form. SIL translator, Rob Taylor (2010) writes,

Less than one percent of the speakers of a minority language ever learn to read the language well enough to read the translation and [an estimated] ninety-five percent of the translations that SIL has done and are doing are in languages that do not have an established literate tradition; ninety-five percent of the speakers of the language cannot read the translation well enough to understand it and most likely they never will be able to do so. Even in a society as literate as the US, people generally spend very little time reading compared to the amount of time they spend watching movies and television (1).

With the media technology now available, oral Bible translation is becoming a viable possibility. Liberating the scriptures from the confines of books, or as Rowe (1999) says, "reclaiming the Bible from its Gutenberg captivity" (63) by taking advantage of new media technology should offer a strong incentive to those involved in Bible translation to use a new method of communication with their partners in the task, as well; a narrative-based communication strategy. A narrative strategy "not only takes into account the leaders being trained, but also [those] to whom they return to replicate their training" (Madinger 2010, 211). Partners in Bible translation who have an oral communication preference need to be equipped to share the information they are learning in a culturally sustainable manner.

“‘The paradigm is changing’ (quote from African leader and pastor, Daniel Mbiwan); it’s a global, inclusive, dynamic Church of believers from around the world who are recognizing that God’s mission of reaching the whole world is a mission for the whole church,” writes Kirk Franklin, executive director of WGA (2010, 1). Bible translation is a large part of that mission. SIL+WGA and many of their partners have embraced Vision 2025: “Together, in partnership, to see Bible translation in progress by the year 2025 in every language that still needs it.” Wycliffe Americas⁵ area director, Jose de Dios, says, “The greatest missiological emphasis is not on ‘by the year 2025,’ but on ‘together’” (Franklin, 2). Dave Hackett (2010) asks, “Will the thousands of ministry leaders emerging from within the Global Church work together in partnership – or will they perpetuate the old paradigm of individualistic action?” (2). Hackett sees partnerships as a means to an end, the end being to impact the world (4). But if impact is the end or goal, communication methods designed to include those partners who are oral communicators may be seen as inconsequential. Yet the partnerships themselves become an important goal since it is the unity of the body of Christ that Jesus himself prayed for (John 17:20–23). Hackett is concerned about the perpetuation of Western individualism, but using partnerships in an objective way to reach a goal minimizes the heart of partnerships and is indicative of the very thing he hopes to change, a Western autonomous strategy that is less about relationship and more about results. Hackett does recognize the need for the whole church to be involved as a unified community, and realizes that the challenge “can only be done through cross-cultural, cross-national, and inter-organizational partnerships” (4). Non-western partners in the global task of reaching the word, particularly those who represent oral societies, generally give more attention to

⁵ Wycliffe Americas is one of the partners in Wycliffe Global Alliance (WGA).

relationships than tasks. Their perspectives on maintaining relationships while striving to complete a task or achieve a goal would be a valuable contribution. Having “impact” as a goal may be a subtle move in the wrong direction theologically. It would be better to pursue God, not impact, and in so doing, one will have as much impact as God wants her to have, and God will get the glory (Basham 2011, 58).

The Problem

Many of SIL+WGA’s partners represent oral societies whose communication preference is non-print. Seventy percent of the unreached people groups that still need Bible translation represent oral communicators (Sells 2011, 7) and these will become partners in the BT task. The problem is that those solicited for leadership training and development within the partnerships, have traditionally had some education and are expected to be able to participate in literate-based training. For SIL+WGA to be effective in partnering widely and effectively, the organizations need to provide leadership training that can accommodate oral communicators, story-based training that considers their communication preference.

One area of leadership training that needs to be addressed in order for SIL+WGA to partner well is cross-cultural training. “It seems like every meeting I’ve been in recently I hear the cry, ‘Give us help with cross-cultural training!’ Considering the many partners we are called to work with, this is a huge need.”⁶ In her presentation to the Evangelical Missiological Society, anthropologist and SIL member, Sunny Hong (2010), pointed out that although there is some cross-cultural training available to Westerners for

⁶ Meg Trihus, SIL’s Director for Learning and Development, writing in Management Insights, an internal publication.

how they can adjust to their colleagues from the Global South,⁷ there is very little available for non-western mission team members for how they can adjust to other non-western members, and how they can adjust to their Western colleagues. Even less is available for training leaders in global management (7).

What would an oral communication strategy for cross-cultural training look like? A story-based or narrative-based communication strategy contrasts with linear sequential thinking that is used in print material. Narrative based communication uses stories, just as Jesus used stories to communicate eternal truths. Stories are easily remembered. In fact, “Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable” (Matt 13:34). Storytelling is “the world’s oldest, most universal art” (Stefen 2005, 41). The Bible begins with the story of creation and ends with the story of re-creation (40). Stories communicate abstract truths in ways preferred by oral and literate communicators. “Stories are powerful precisely because they engage learners at a deeply human level. Stories draw us into an experience at more than a cognitive level; they engage our spirit, our imagination, our heart, and this engagement is complex and holistic” (Clark and Rossiter 2008, 65). The use of stories should also be helpful in training new, younger members who are increasingly using electronic media for receiving information, since this narrative method is an effective method for communicating in a non-literate style (Madinger, 210).

Partners who are oral communicators have preferences that need to be considered. They need to be invited to participate on cross-cultural teams and receive training that considers their cultural communication preference. What narrative-based strategy can

⁷ Culture Matters, a cross-cultural workbook for Peace Corps volunteers, is a good resource for Westerners.

SIL+WGA use to partner well with oral communicators and include them in leadership training that prepares them to work effectively on cross-cultural teams?

The Purpose

The purpose of this study was to develop the use of a narrative-based communication strategy for building effective cross-cultural teams comprised of oral and literate partners in leadership training and development in the BT task. In order to address the research question of this study, two guiding questions were examined: 1) What is the Biblical foundation and framework for an effective communication method that will enable literate and oral communicators to participate in the global task of reaching the whole world? 2) What is the current literature on the challenges of cross-cultural leadership in the global church in light of the 21st century reality of the high percentage of oral communicators in the world? In seeking to answer these questions this study addressed why oral communicators should be included in the BT task and the sociological barriers that exclude them from leadership training and development in a literate organization such as SIL+WGA. It investigated how oral communicators learn and what kind of teaching style can accommodate both literate and oral communicators. It investigated how culture affects one's leadership style, and how those in leadership in SIL+WGA are functioning in their cross-cultural contexts. It applied this information and the cultural dimensions that have been identified by the GLOBE study⁸ to create stories that are based on the critical incidents taken from interviews designed to investigate how leadership in SIL+WGA is functioning in cross-cultural contexts. These critical incidents

⁸ Robert J. House, Paul J. Hanges, Mansour Javidan, Peter W. Dorfman, Vipin Gupta, eds. *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks: Sage Publications 2004).

provided the basis for the development of stories that can be used for training partners, including those who are oral communicators, to engage in leadership training workshops that include a cross-cultural component. This teaching style is less propositional and more contextual in order to accommodate both oral and literate communicators.

The inclusion of oral communicators in leadership training is expected to strengthen the partnerships that SIL+WGA are developing, and help facilitate the completion of the BT task by including them in this effort. It is assumed that story-based training modules using critical incidents, Bible stories, case studies and contextual narratives designed to accommodate and involve oral communicators can have a large impact in the global task of the church.

For a Bible translation organization like SIL+WGA to partner well globally, it needs to consider its communication methods and the message that is given by requiring literacy and education in those partners who are invited to participate at the leadership level. “Western literate strategies and methodologies cannot address the needs of semi-literate pastors, church planters, and leaders in the developing world” (Madinger, 211). It is hoped that this study will offer valuable insights and suggestions on partnering well cross-culturally by communicating more holistically, by using a narrative based communication strategy for leadership training and development that communicates to literate and oral communicators, specifically as it relates to those working on cross-cultural teams. Literacy and education should not be barriers to effective partnerships. Our time is a time for crossing barriers, for erasing old categories...a time when new discoveries may indeed result (McLuhan 1967, 10).

The following five chapters complete the body of this study. Chapter two develops the theological framework that provides the basis for understanding the unity God is building by calling the whole church to reach the whole world, and a communication strategy for those in cross-cultural leadership. Chapter three continues the thread by looking at the literature on cross-cultural leadership and on communication strategies that do not exclude oral communicators from leadership training. Chapter four explains the project design, methodology and analysis. Chapter five presents the findings based on the interviews. Chapter six discusses the relevance and meaning of the findings, and the implications and future possibilities for the development of a narrative strategy for leadership training and development for cross-cultural engagements in the BT task.

CHAPTER 2

THEOLOGICAL FRAMEWORK

The following theological and biblical themes developed out of a hermeneutical analysis of the data and interview responses. These themes provide a framework for understanding the unity that God is building by calling the whole church to reach the whole world. They also provide a framework for developing a communication strategy for those in cross-cultural leadership. They are explicated under the following headings: The Mission of God, The Nations - Unity in Diversity, The Global Task of the Church – Crossing Barriers, God’s Communication Strategy – Our Pattern.

The Mission of God

A theology of mission and its practice should be grounded in the mission of God and in our worshipful response to all that he is and does. God is the subject and the source of mission; the church is God’s advocate in the mission (Wright 2006, 45). With a foundational understanding of the preeminence of God’s missional plan, those who go out in his name for his name’s sake can take comfort that he is the initiator and the driving force. God calls his people to participate in his mission; “You are my witnesses” (Isa 43:10–12; “you are witnesses” (Luke 24:45–47); “you will be my witnesses” (Acts 1:8). God’s determination to be known to the nations is a reminder that he is the originator of the mission to reach the nations. It is not within mankind’s power to decide how the task will be accomplished, when it will be complete (Wright, 190), or by whom it will be accomplished, “for they shall all know me, from the least to the greatest” (Heb 8:11). It is inclusive, not limited by gender, status, nationality, or education. The invitation to participate in the unfolding of his plan, therefore, should be understood as one that is inclusive of all who are in Christ.

From the beginning, God had a plan, a mission to redeem mankind (Isa 45: 22, 46:10–11, 49:22–23). From the Old Testament to the New Testament, his plan can be plainly seen; he engaged with mankind for the sake of his own name (Ezek 36:22–23). As his plan moved forward, so did his invitation to partnership in that plan; first through Israel, then through the church. God’s desire is to be known, and his invitation is to participate in making him known to the nations. “Sing to the Lord, praise his name; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples” (Ps 96:2–3).

God’s plan was also that his people be brought into complete unity. Jesus’ prayer in John 17 was that those the Father had given him would be one as he and the Father are one. His prayer for unity also included those who would hear the message and believe in him. “May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me” (John 17:23). The Epistles bear witness to God’s desire to build unity in his people, and to build his church (1 Cor 1:10, Eph 4:12–13, Phil 2:1–2, 1 Pet 3:8).

Christ is building his church (Matt 16:17); he is the architect and the builder (Heb. 11:10), the cornerstone as well as the foundation (Isa 28:16, Matt 21:42). His people are his house (Heb 3:6), like living stones being built up (1Pet 2:5). In Genesis 11:4 it is written, “let us build . . .” The Greek word used in the Septuagint⁹ is *oikodomeo*, meaning to construct a building, and it has as its root *oikos*, which means house or dwelling. The word can also be used in a transcendent sense such as is 1 Peter 2:5, “You yourselves like living stones are being built (*oikodomesthe*) as a spiritual house (*oikos*), to be a holy priesthood . . .” The word can also be used figuratively as in spiritual strengthening or

⁹ Greek Old Testament.

edification. In Ephesians 4 Paul says that leadership has been given to the church “for building up (*oikodomen*) the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God” (Danker 1957, 696-7). *Oikos* has a double meaning, either the house or the people in it (Bennett 2004, 163). In Ephesians 2, Paul says that members of the household (*oikeoi*) of God are “being built on the foundation of the apostles and prophets, Christ himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.” Paul reminds believers to keep the unity of the Spirit (Eph 4:3). To know Christ and to make his name known is a powerful and unifying purpose that, despite cultural and theological differences, builds up the body to full maturity in Christ (Eph 4:13).

The Nations – Unity in Diversity

God’s plan of salvation and his purpose to redeem the nations reaches from Genesis to Revelation (Gen 3:15, 12:2–3, Rev 19:1, 7:9). His provocation at mankind’s disobedience in Genesis 11, which resulted in the confusion of language and dispersion of mankind over the earth, moves toward resolution from the time he calls Abraham until the birth of the church at Pentecost. The tension of the “here, but not yet fully here” that describes the Kingdom of God is also descriptive of the present narrative that strives to bring unity to mankind by bringing all nations under Christ (Matt 24:14, Rev 21:24, 22:2). However, God does not seem to be interested in cultural uniformity; the Gospel is to be preached to all nations, each in their own language (Sanneh 2003, 130), and in a manner that is culturally appropriate. In Acts 17 Paul uses a culturally acceptable model for preaching to the Athenians¹⁰, and in his letter to the Corinthians he says he has

¹⁰ Paul acknowledged their religious interest and tribute to an unknown god (Acts 17:22).

become all things to all people so that some may be saved (1Cor 9:22; 10:32). The eunuch Philip witnessed to in Acts 8 was not required to conform to Jewish culture nor were the Gentiles who were hearing the gospel. Revelation gives an account of the nations, tribes, peoples and languages that will stand before God's throne praising him (Rev 7:9). True worshippers will worship the Father in spirit and in truth (John 4:23); there seems to be no requirement for cultural adaptation. Jesus, quoting Isaiah said, "My house shall be a house of prayer for all peoples" (Isa 56:7; Mark 11:17). Paul exhorts the church in Rome to live in harmony so that with one voice they may glorify God (Rom 15:6). For believers, there is unity in Christ. Revelation confirms its success (Rev 21:24–27). Bringing unity and coherence to cross-cultural teams in ministry starts with an acknowledgment of a common identity in Christ (1 Cor 12: 12–13; Eph 4:4–6). It requires a theological understanding of the cause of the diversity, and an awareness of God's acceptance of the diversity. He has not required homogeneity of the nations (Rev 7:9); but he does desire harmony amidst the diversity through unity in Christ (Gal 3:26–28).

Babel resulted in confusion and disunity. At that time, the people who gathered in the plain of Shinar (Gen 11) had a unified purpose, to build a tower and make a name for themselves so they would not be dispersed over the whole earth (Gen. 11:4). They resisted God's plan.¹¹ If not for God's intervention, they would have succeeded in achieving their goal and much more that they may have put their minds to. Their tower, "gate of God,"¹² was the pinnacle of pride. Their effort to make a name for themselves

¹¹ People were supposed to be multiplying and filling the earth (Gen 9:1).

¹² The Akkadian and Sumerian source of the word Babel means "gate of God." The symbol of their unity was the tower and the strength of their unity was their common language (Harris 1980, 89; Wenham et al. 1994, 69). Many ancient cities had temple towers known as ziggurats. These towers were given names such

was contrary to the only name that is to be exalted. God was merciful in confusing their language rather than destroying them entirely. He would not let mankind make the ultimate mistake of challenging him by uniting against him. Though mankind has been separated by language, culture, and geography ever since the event at the tower of Babel, there is unity in Christ, who says, “I am the gate; whoever enters through me will be saved” (John 10:9)¹³.

Mankind no longer has the unity of language and culture that existed during the time of the Babel event, but Christians have unity and a common identity in Christ (Eph 1:9–14), and a common purpose – to make his name known. That common purpose is God’s invitation to the whole church to participate in his plan to reach the whole world, the nations to the nations. Cross-cultural ministry is a global task for the global church.

The Global Task of the Church – Crossing Barriers

It pleased God to use unlikely (Mic 5:2; Matt 2:6) partners in his plan. Abraham was old and Sarah was barren, but he chose them to father a nation. Moses was a desert refugee; Gideon was threshing wheat in a winepress, hiding from the Midianites; David was a young shepherd boy, but this is who Samuel was instructed to anoint as King. Mary, a virgin, referred to herself as the Lord’s humble servant. Jesus came into this world as a baby, who was born in the most humble of circumstances. Among the disciples he chose were uneducated fishermen and a tax collector. God chose the foolish

as “The House of the Link between Heaven and Earth,” indicating that they were intended as stairways from the earth to heaven. In Genesis 28:12 Jacob has a dream and sees a stairway with its top reaching to heaven, and the angels of God were ascending and descending on it. He says, “This is none other than the house of God; this is the gate of heaven.”

¹³ John 1:51 uses the same phraseology as Genesis 28:12 when Jesus tells Nathanael, “...you will see heaven opened, and the angels of God ascending and descending on the Son of Man.” Some translations use the word “door” in place of “gate” in John 10:9. The Hebrew and Septuagint use “gate.” Revelation 4:1 uses the word for “door.” The main idea is that he is the “way” to the Father, and no one enters except through him (John 14:6).

things of the world to shame the wise; he chose the weak things of the world to shame the strong. He chose the lowly things of this world and despised things...to nullify the things that are (1Cor 1:27). Just as God crossed barriers to enter into human history and chose unlikely partners as participants, so must the church cross cultural and sociological barriers in considering partners in the global task. The remnant in Malachi (3:16), leaders and laity who feared the Lord and esteemed his name, crossed cultural and hierarchical barriers for the glory and honor of the name of the Lord by dialoguing together in mutual recognition of their culpability. Philip (Acts 5), Peter (Acts 10), and Paul and Barnabus (Acts 13; 1 Cor 9:20) all crossed cultural barriers to proclaim the gospel and work alongside Gentiles in establishing the church. Jesus set the example by crossing cultural barriers and social norms in his activities and associations. He touched the unclean (Matt 8:3), associated with tax collectors (Matt 9:9; Luke 19:5), healed Gentiles (Matt 8:13, 15:28), and reinterpreted traditions (Matt 15:1; Luke 5:33, 6:1–2).

Zephaniah looked forward to the day when those who called on the name of the Lord would work together with one shoulder, *shechem echod*. The New International Version says “shoulder to shoulder.” “Then I will purify the lips of the peoples, that all of them may call on the name of the Lord and serve him shoulder to shoulder” (Zeph 3:9). The term is not found elsewhere in the scriptures, but is attested in Syriac (Gaebelein 1985, 560-61). The Septuagint translates the same word using the Greek for “yoke” (Brenton 2009, 1111). The expression comes from the idea of bearers who carry a load together. The idea is unanimity, calling on the name of the Lord with one heart and with one mouth (Rom 15:5; Eph 4:4, 15:5-6), sharing and bearing one another’s burdens; building together, and being built together until the day the multitude of nations stand

before the throne and in front of the Lamb and proclaim together, “Salvation belongs to our God, who sits on the throne and to the Lamb” (Rev 7:10).

God’s Communication Strategy – Our Pattern

God is not silent; he has a strategy for communicating. He wills to be known and has communicated with mankind in various ways. “Long ago, at many times and in many ways God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world” (Heb 1:1). “This self-communicating drive is involved in everything God does in creation, revelation, salvation and judgment” (Wright, 74). The scriptures are witness to his will to be known and his intentional communication of himself.

God wanted his people engaged with his word and he established various ways to ensure that they were. The book of Deuteronomy records that the people were to gather together on a regular basis to have the law read out loud before them so they could listen and learn to fear the Lord and follow his law (Deut 31). When Israel was established, those who were literate, the priests, the scribes, and the Levites, were scattered throughout the land so God’s word could be read aloud regularly for all to hear. The reading of the word was an acoustic event that engaged the whole community. The listeners were to remember the words throughout their daily living, and the stories were to be told and passed down to each generation (Deut 6:6–9). Stories are a familiar communication method to all people. This narrative style of transferring culture and worldview is easily remembered.

Narrative is the dominant literary form of the Bible (Ryken 1992, 36). The stories from scripture are contextual, earthly experiences of everyday life (37). These narratives

tell where mankind has come from, who they are, what happened that caused the chaos and conflict they are in, and what God has done to restore things. God is the originator of the story, the teller, and the main character; he is the planner, the guide, the meaning, and the completion (Wright, 533). The stories of the Bible teach about God and his interactions with mankind. Through them, God reveals himself. Through them, mankind can know him.

God's primary message is communicated in the story of Jesus. In addition, in the New Testament it is clear that Jesus is a master communicator. "He tailored his exposition of the gospel to the situation at hand," speaking differently to the crowds than to the Pharisees, his disciples, or to Nicodemus (Fleming 2005, 21). In many places in the gospel narratives there is a conversational tone to his teaching. The Gospel of Luke (9:51–19:44) includes ten chapters of conversational language Jesus used as a teaching method with his followers and others along the way, as he traveled from Galilee to Jerusalem (Peterson 2008, 14). During these travels he told stories; stories that answered life's difficult questions, and drew people into a relationship with the Father (Willis and Snowden 2010, 13). His stories were meant to elicit a response; they connected with people's emotions, affections and intellect. They were short and memorable and carried a deeper meaning that was to be pondered over time by those who listened (Ryken, 406). He invited people into relationship through his parables and used the stories to teach spiritual realities and Kingdom principles that were counter-cultural in many ways. His parables were a metaphorical means of changing the worldview of the listener. He communicated in a way that reached all who were willing to listen. His communication

strategy of using stories is a model that can be used with all types of listeners in all cultures.

Summary

God's mission to the nations is also an invitation to the global church. The global church is comprised of multi-national, multi-cultural men and women. By establishing relationships built on a common identity in Christ and learning about one another's cultural differences, multi-cultural partners can successfully work together shoulder to shoulder to make God's name known to the nations. Cultural differences and communication styles can be barriers to effective communication among multi-cultural partners, but a narrative strategy can help bridge the differences and build community and coherence. The following chapter looks at the literature on cross-cultural leadership, orality, narrative-based learning, and the use of a narrative training strategy. Literate and oral communicators can work together in the whole task of Bible translation. A narrative training strategy does not exclude those who are less literate or who prefer an oral-based communication style. In all cultures, God's name will be known.

CHAPTER 3

LITERATURE REVIEW

The purpose of this chapter was to look at the literature that provides the framework for better understanding the challenges of cross-cultural leadership for the global church in light of the high percentage of oral communicators in the world. In order to accomplish this, three main bodies of literature were reviewed under the following headings: Culture and Leadership, Oral Communicators, and Narrative-Based Learning.

Culture and Leadership

Because of globalization, there is a broad awareness of the need for understanding cultural differences, and preparing leaders to function cross-culturally. “Globalization has increased the need for leaders to be competent in cross-cultural awareness and practice” (Northouse 2007, 302). Globalization is a monumental challenge facing the world, and the greatest opportunity facing the global church (Guinness 2010, 1). In his Lausanne 2010 Advance Paper, author Bhakira called for the Cape Town 2010 Congress to reiterate its 1974 commitment to leadership development in the global church (1). It has been widely recognized that “God’s mission of reaching the whole world is a mission for the whole Church” (Franklin 2008, 1; Guinness 2010, 1). A course description on multi-cultural leadership at the Graduate Institute of Applied Linguistics states, “Today’s world increasingly calls for leadership that is able to function effectively in multi-cultural contexts” because of the international structure of the Church, partnerships, and mission agencies (Douglas 2009). In his 2010 Lausanne paper on partnerships in mission, Dave Hackett, minister and advisor for those using the internet for evangelism and those reaching out to Muslims, says that because of the different worldviews and values among partners in mission, cross-cultural training is invaluable (1).

Studies have been done to understand culture and its effect on behavior.

Anthropologist Edward Hall is well known for his 1976 book, *Beyond Culture*, in which he designates institutions and cultural patterns as influencers of behavior. Of Westerners he says, “We live fragmented, compartmentalized lives in which contradictions are carefully sealed off from each other,” and he believes this is due to the linear thinking patterns fostered by education and media that stifle a more comprehensive way of thinking (1976, 12). He identifies the function of contexting – the ability to supply missing information – and relates it to cultural differences such as high-context and low-context communication. In his book, *The Silent Language*, Hall (1966) says culture affects communication (37), and he is convinced the real problem in communicating cross-culturally is lack of knowledge of our own culture (39). As “insiders,” we know what we do and how to do it well, but we have not analyzed our own cultural context enough to explain why we do what we do. When we go into another culture, we must take the time to understand the language, codes, symbols, and contexts. Although we are “outsiders,” we have the advantage of seeing what the “insider” may not so readily be aware of (Hall 1966).

Organizational anthropologist Geert Hofstede, whose interest in cultural differences goes back as far as 1960, published his seminal findings on cultural dimensions in 1980. The four cultural dimensions he identified are power distance, collectivism versus individualism, feminism versus masculinity, and uncertainty avoidance (Hofstede and others 2010, 31). These have been used and expanded by the recent and most comprehensive study on culture and leadership, *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* by editors House, Hanges, Javidan,

Dorfman and Gupta (2010). This book was the result of a ten-year research project, the Global Leadership and Organizational Behavior Effectiveness Research Program (GLOBE). “The major purpose of Project GLOBE is to increase available knowledge that is relevant to cross-cultural interactions” (3). Project GLOBE defined culture as “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations,” and notes that this definition can be applied for analysis at the societal and organizational levels (15).

The authors of the GLOBE study recognized “the variety of views about leadership found around the world” (51). They found little literature addressing how cultural differences influence leadership behavior other than a few studies, such as that by Trompenaars (1993), on how management practices and effectiveness differ across culture (House and others, 52). But Trompenaars’ documentation of the “diversity of organizational management practices worldwide” led the GLOBE researchers to consider whether leadership processes are also influenced by culture (House and others, 52). Substantial evidence from a 1997 study done by House and others indicated “that leader attributes, behavior, status, and influence vary considerably as a result of culturally unique forces in the countries or regions in which leaders function” (2010, 53).

The GLOBE researchers measured cultural practices (the way things are done in the culture) and values (the way things should be done in the culture) at three levels: industry, organization, and society, in sixty-two cultures. One hundred and seventy investigators from sixty-two cultures were involved in the project, twenty of whom helped write the book. They identified clusters of societies and patterns of leadership, and

linked the clusters for further study on related social, geographic, religious, and economic indicators. The researchers identified nine dimensions of cultural variation and six leadership styles associated with different cultural patterns.

The nine cultural dimensions, their definitions, and summaries of their implications for leadership, as identified by GLOBE are:

1. Performance Orientation

Performance Orientation “reflects the extent to which a community encourages and rewards innovation, high standards, and performance improvement” (239). Societies that score higher¹⁴ on Performance Orientation value training and development; emphasize results more than people; value being direct in communications (use low context language); and view time as limited and sequential, thus have a sense of urgency. Societies that score lower value family relationships; view feedback and appraisal as judgmental; view assertiveness as socially unacceptable; value who you are more than what you do; value ambiguity and subtlety in language and communications (use high context language); and view time as a circular and perpetual resource, thus have a low sense of urgency (245). According to the GLOBE results, performance orientation is a highly effective characteristic for leaders (267). Other studies looked at by the GLOBE researchers suggest that the reason for such a high demand for performance oriented leaders is that “they elevate their subordinates’ self-concept by acting as role models”...by showing confidence in them; rewarding their accomplishments and

¹⁴ See appendix E - Cultural Clusters Classified on Societal Culture Practices (As Is) and Values (Should be).

intellectually challenging them (268). “Performance-oriented leadership is most effective in the Anglo cluster and least effective in the Middle East cluster” (268).¹⁵

2. Future Orientation

Future Orientation is the degree to which people engage in future-oriented behaviors, such as planning and investing in the future, and delaying gratification (283). Societies that score higher on Future Orientation tend to achieve economic success; have a high propensity to save for the future; place a high priority on long-term success; and emphasize visionary leadership that can see above and beyond times of chaos and uncertainty. Societies that score lower in this dimension tend to have lower levels of economic success; tend not to save for the future; have individuals who are less motivated; have organizations with shorter strategic planning; value instant gratification; and emphasize leadership that focuses on repetition of reproducible and routine sequences (302). According to the GLOBE report, most societies give equal priority to future concerns and immediate issues. Scores show that Future Orientation (FO) practices are second lowest of the nine cultural dimensions, whereas the values score for FO is third highest. Surprisingly, most industrialized and higher-income countries have low scores on FO values, while emerging and lower income societies have high scores on FO values. Possible explanations may be that the higher-income societies may prefer enjoying what they have accumulated in the present, and lower-income societies may see a stronger need to take a long-term perspective because of the reality of scarce resources. (303-6). The GLOBE scores show that FO is highly valued almost universally in organizations (332), and practices within organizations are more future oriented than in

¹⁵ The 62 countries studied by the GLOBE researchers have been divided into regional clusters according to religion, language, geography, ethnicity, and history (House and others, 183). They are listed in appendix D.

societies. Scores also show that leaders who are able to anticipate and plan for the future may be effective in societies with a wide range of FO practices and values. Visionary leadership should be more effective in future oriented societies, but scores show that this style of leadership may offer a framework within which both spontaneous behaviors and goal-oriented behaviors may be enacted successfully, accommodating both less future-oriented and more future-oriented societies (329). In organizations, however, “respondents who value more Future Orientation in their organizations also tend to believe in the effectiveness of Visionary Leadership.” “...Visionary Leadership can be promoted in organizations... through a strategic institutionalization of a culture of future orientation” (329).

3. Gender Egalitarianism

Gender Egalitarianism reflects societies’ beliefs about how much of a determinant gender should be in the roles its members play in homes, organizations, and in communities (343). Societies that seek to minimize differences between the roles of males and females are gender egalitarian. Two key components need to be considered when analyzing gender egalitarianism: attitudinal domain, which includes gender stereotypes and gender-role ideology; and behavioral manifestations, which include gender discrimination (an outcome of gender stereotypes and gender-role ideology) and gender equality (350). Some cultural drivers of Gender Egalitarianism are parental investment, climate/geographic latitude, religion, economic development, and social structure (351). Parental investment theory is explained as the amount of investment made by parents to assure the survival of their offspring (351). There is a positive relationship between men’s parental investment and women’s status in the home and in

society (388). “The closer men’s proximity to their children, the more active their role in caring for their children: the more affectionate their relationships with their children, the more egalitarian the treatment of and beliefs about women in that society” (352). Climate is a key determinant of gender egalitarianism. Studies (Hofstede 1980; Peterson& Smith, 1997; Van de Vliert, 1998; Van de Vliert and others, 1999) show that “the greater the mean ambient temperature of a society’s capital, the more masculine its culture” (House and others 2010, 353). In less-hospitable climates both men and women must attain complex skills to ensure survival. Parental investment theory helps explain how climate becomes a determinant; “a society’s ambient temperature is theorized to affect the degree to which both parents must invest in offspring if the offspring are to survive” (353). In warmer climates where hunter-gatherer societies flourish, women are able to gather food and care for their children without male cooperation (353). Colder climates require more cooperation between men and women (353). GLOBE researchers correlated Gender Egalitarianism practices and values with recent measurements of average daytime temperatures in the sixty-two countries studies and found that “ambient temperature is significantly and negatively correlated with both Gender Egalitarianism practices and values” (374). Societies and organizations that are more gender egalitarian endorse “charismatic leader attributes such as ‘foresight,’ ‘enthusiastic,’ and ‘self-sacrificial,’ and participative leader attributes such as ‘egalitarian,’ ‘delegator,’ and ‘collectively oriented.’” Self –protective leader attributes (self-centered, status conscious, secretive, evasive, and formal) were shunned (388).

4. *Assertiveness*

Assertiveness “is defined as the degree to which individuals in organizations or societies are assertive, tough, dominant, and aggressive in social relationships” (395). As a cultural dimension, assertiveness has not previously been studied. Research shows that assertiveness is evaluated differently depending on sex (398). Literature on assertiveness is strongly U.S. dominated, and the concept is culture bound, particularly in North America. Other cultures do not encourage or tolerate what would be considered normative in North America and parts of Europe. Many other cultures place more value on humility and subservience, especially for women (399). U. S. based literature shows that high levels of assertiveness are linked to effectiveness and success (400). Assertive or “doing” societies take the view that nature can be controlled and manipulated. Societies that have a more “being” orientation believe that “nature is powerful and humanity is subservient to it” (402). A culture that is more inner-directed, or internal, tends to be aggressive toward nature and expresses discomfort when it is out of control. External cultures have a more flexible attitude; they are more comfortable with nature’s cycles. In internal cultures, the focus is on the self and one’s own group, whereas in external cultures the focus is on the other (402). Assertiveness is linked to language use, making one’s wants known to others in more direct speech, low-context language. Many cultures value a less-direct manner of responding, a high-context language which is more ambiguous, more subtle (403). In these cultures, messages are implied rather than stated explicitly; the receiver is expected to infer the meaning of the message. This is also connected to the need to “save face;” indirect speech is a mechanism for politeness so that the face threat of a speech act is lessened (404). People from collectivistic cultures

are more concerned with face management than those of individualistic cultures. In some cultures, it is the norm to show open emotion, such as laughter, gesture, heated debate in public communications; these are known as affective cultures (versus neutral cultures). In Latin American cultures and some Southern European countries it is acceptable and normal to show emotions. In Scandinavian countries and some Asian countries people show less emotion publicly (404). In more assertive societies, trust building is based on the perceived capability of another to fulfill a commitment. Cultures that emphasize solidarity, service, and cooperation build trust on high social pressure to honor moral obligations (405). In many cultures (respondents in 40 of the 61 societies studied), people see their country as having a high degree of assertiveness and indicate they want less (practice versus values). In twenty-one cultures (includes most Asian countries), people indicate they want more assertiveness than they have, which for most of these is relatively low (409). Some countries that scored low on practice and high on value for Assertiveness are Indonesia, Singapore, Hong Kong, the Philippines, India, Malaysia, Zimbabwe, Zambia, Iran, Slovenia. Societies scoring high on Assertiveness want less, and those scoring low want more Assertiveness (411). The results indicate that too much Assertiveness may be felt as a threat to internal integration, and too little may be a threat to external adaptation and survival (412). The relationship between the measures for Assertiveness and Power Distance indicates that striving for more assertiveness accompanies valuing power distance in society (414). The GLOBE study found that organizationally, only the analysis for Assertiveness values supported the GLOBE theoretical model that societal practices and values affect organizational practices and values (426). Organizationally, Assertiveness practices are higher in Southern Asia and

Anglo clusters, and lower in Middle East and Latin American clusters. Assertiveness values are rated significantly higher in Anglo, Confucian Asia and Latin Europe clusters, and lower in the Middle East. “The higher practices and values of Assertiveness in Anglo organizations appear to be consistent with” its high emphasis in Anglo business literature (427). The GLOBE Assertiveness values and Gender Egalitarianism values, when correlated, indicate that “preferring more assertiveness is related to preferring less gender equality or more male-oriented values” (431). GLOBE results on culturally endorsed leadership indicate that when organizations were viewed as valuing and practicing Assertiveness, there was a preference for Autonomous and Humane-Oriented leadership. “The positive relationship of Assertiveness with the Humane-Oriented leadership dimension is likely due to the need for leaders to provide social support in a highly assertive and possibly threatening environment” (430). Societies that valued Assertiveness endorsed Humane-Oriented leadership (430). Both values and culturally endorsed leadership dimensions¹⁶ are based on an ideal, not actual reality (431).

5. Institutional Collectivism

Institutional Collectivism is “the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action” (30). Individualism and collectivism “have been manifested in cultural institutions for thousands of years” (438). Both cultural constructs have positive attributes to them. Many scholarly studies have been done to evaluate the relationship between the individual and the group at the societal level (440-5). Because the constructs are multi-dimensional at the societal, organizational, and individual level (450), GLOBE

¹⁶ GLOBE analyses identified six global leadership behaviors of culturally endorsed implicit theories of leadership (CLTs), which are described in appendix C.

researchers measured the constructs with two different scales at each level. The measures of these constructs differentiated the collectivist values and collectivist practices (463). At the societal level, the regional clusters that scored highest on Institutional Collectivism practices are Nordic Europe and Confucian Asia. Those with the lowest are Latin America, Latin Europe, and Germanic Europe (476). The clusters with the highest scores on Institutional Collectivism values are Latin America, the Middle East, and Southern Asia. Those with the lowest values scores are Nordic Europe, Anglo countries, and Eastern Europe (476). A significant relationship was found between societal values and organizational values, supporting the GLOBE theoretical model that societal cultural values and practices affect organizational cultural values and practices (491). Leadership styles most likely to be viewed as positive contributors to effective leadership in organizations with high Institutional Collectivism practices and values scores are Charismatic/Value-Based leadership, Team-Oriented Leadership, and Humane-Oriented leadership. Participative leadership is perceived as effective when value scores are high, but less likely in organizations with high practice scores (496-8).

6. In-Group Collectivism

In-Group Collectivism is “the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families” (30). At the societal level, In-Group Collectivism practice scales were focused on families (the degree to which individuals express pride and interdependence in their families); the value scales also included a focus on level of pride in one’s society as a whole (463). At the organizational level assessment was made on the “degree to which individuals express pride, loyalty, and cohesiveness in their organizations. At the societal level, the clusters with the highest In-

Group Collectivism practices are Southern Asia, the Middle East, Eastern Europe, Latin America, and Confucian Asia. Those with the lowest practice scores are Anglo, Germanic Europe, and Nordic Europe (480). The clusters with the highest values scores are Latin America and Anglo. Confucian Asia and Germanic Europe were particularly low (480). A significant relationship was found between societal values and organizational values, supporting the GLOBE theoretical model that societal cultural values and practices affect organizational cultural values and practices; although, unexpectedly, In-Group Collectivism practices at the societal level were not related to In-Group Collectivism practices at the organizational level (491). Charismatic/Value-Based Leadership is more likely to be perceived as effective in organizations and societies with high In-Group value scores. Team-Oriented leadership is more likely to be perceived as effective in organizations with high In-Group Collectivism values scores and in societies with high In-Group Collectivism practices scores. Humane-Oriented leadership is more likely to be perceived as effective in organizations with high In-Group Collectivism values scores and in societies with high practices scores. Autonomous leadership is more likely to be perceived as effective in organizations with high In-Group practices scores (498-9).

7. Power Distance

Power Distance is “the extent to which a community accepts and endorses authority, power differences, and status privileges” (513). Psychological research on needs, motivations, and enactment of power are interrelated with cross-cultural studies on power distance differences across cultures (513-4). Sources of power have been identified as coercive, reward, legitimate, expert, and referent power (514). Other research has

indicated the existence of positional power based on the ability to “provide a connection among unconnected subgroups,” defined by the term “structural holes” (514). One’s ability to quickly obtain and direct relevant information and be a good listener is another source of power, as is credibility, which enhances influence on the behavior of others; visibility, which enables one to have resourceful social networks; and charisma, which “produces power through infectious qualities of leadership and influence” (515). Studies and research on the need for power (as opposed to the desire for power) show that in organizations, effective managers were characterized by their need for power in two types: personalized power types strive for dominance and pursue personal goals; socialized power types seek to further the goals of others and the organizational goals (515). Power, or the need for having impact, can be achieved through strong action (such as aggression, giving assistance, control, persuasion), through arousing strong emotion in another, and by enhancing one’s reputation in order to seek status (515). GLOBE researchers found that the acceptance of a certain level of power distance in societies can be traced to four interrelated factors: 1) the predominant religion/philosophy, 2) “tradition of democratic principles of government,” 3) “the existence of a strong middle class,” 4) the proportion of immigrants in the population (518). Since social beliefs, values, and practices often carry over to their organizations and the informal codes of conduct within them (533), analysis of organizations’ power dynamics can yield insights into their culture (534). In several Western cultures, lower power-distance is seen as more effective organizationally, thus the focus on power sharing and empowerment of others (534). The use of teams that allow power sharing has become a method of power reduction in organizations. Although some power distance is necessary for organizational

coordination, power reduction through empowerment of others may be particularly gainful in high power-distance cultures by encouraging involvement and commitment to the overall organizational mission (534), through the promotion of transformational leadership which inspires others “to exert themselves to achieve the organization’s goals” (536). Respondents to the GLOBE study reported lower practices of Power Distance in their organizations than in their societies, but higher values in their organizations than in their societies. The lower levels of practice compared to societies may be because of narrower goals, narrower range of power levels, and more limited resources than in societies. The higher level of desired Power-Distance may be due to the narrower focus on goals and results in organizations and the need to build good relationships that will facilitate achieving their goals (542). The Southern Asia cluster reported higher practice and higher value for societal and organizational Power Distance; the Middle Eastern cluster reported the highest organizational values of Power Distance of any region; Sub-Saharan Africa reported moderate values for societal practices and values; Nordic Europe and Germanic Europe clusters reported lower societal and organizational Power Distance practices and values; the Anglo cluster reported strong organizational practices of Power Distance, but low organizational and societal values. Latin America and Latin Europe, both reported lower organizational practices and lower societal and organizational values for Power Distance. The concept of leadership may be stronger in high Power Distance cultures because power distance legitimizes a leader’s authority and minimizes social anxiety for those who cannot act on their own behalf (551). In low Power Distance cultures, Charismatic/Value Based and Participative leadership styles can be effective for engaging the efforts of employees (551). However, some societies with low Power

Distance may also have a distrust of any individual seeking a leadership role (554). The Globe study shows that among societies, Power Distance is the most strongly practiced, yet most strongly despised dimension of societal cultures (559). High Power Distance is a barrier to a society's freedom to question, learn, and adapt since this might be perceived as criticism or blame (559). Power Distance values influence culturally endorsed leadership and are positively correlated with Self-Protective and Humane leadership, and negatively correlated with Charismatic/Value Based and Participative leadership. Societies that value high levels of Power Distance expect their leaders "to be caring and benevolent while being conscious of status and privilege." They do not expect their leaders "to allow for participation or to be accountable for results" (560). Endorsement of Power Distance in the society carries the implicit theory that effective leaders would be those who can make autonomous and paternalistic decisions and be self-protective so they are not made into political scapegoats (555). High levels of Power Distance practice are associated with higher male dominance in societies (559).

8. *Humane Orientation*

Humane Orientation is "the degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring, and kind to others" (569). In the more economically developed countries of the world, safeguards have been put in place by the state to protect society and provide decent working conditions and business opportunities (568). In less-developed societies, it is individuals, not the government, who are expected to offer material and psychological support (569). The GLOBE study found that the more industrially wealthy countries had lower Humane Orientation practices in general. In these societies "individuals are

expected to be more self-centered and promote self-enjoyment and self-interests.” In those societies having high Humane Orientation practices, individuals are “expected to ask for help and others are expected to offer help” (578). Some of the characteristics of high Humane Orientation societies are: high regard for others; fewer psychological and pathological problems; high value of altruism and benevolent behavior; need for belonging; financial and social support by friends; responsibility toward the welfare of others in society; children seen as economic assets; and close control of children. Some of the characteristics of low Humane Orientation societies are: value on self-interest; more psychological and pathological problems; values on pleasure, comfort, self-enjoyment; state provides support for economic well-being; people are expected to be self-sufficient; children not seen as economic asset; and family members are independent (570). Characteristics of high Humane Orientation organizations are: informal relationships; mentoring and patronage support; organizations are trusted more and are autonomous in human resource practices and in their employee relations; higher emphasis on contractual sale of labor; and focus on profits. Some characteristics of low Humane Orientation are: formal relationships; social control based on bureaucratic practices; standardization; supervisory support; control by legislation and unionization; stakeholders’ approach; and focus on social responsibility (586). Nordic Europe and Sub-Saharan Africa organizations have significantly higher scores for Humane Orientation practices and values. Eastern Europe and Germanic European organizations have significantly lower scores for Humane Orientation practices and values. Latin Europe organizations reported low practice scores; the Middle East scored low in Humane Orientation values organizationally (587). Earlier studies support the importance of

supportive-considerate leadership. Although business leaders do not generally reflect a humane orientation, those in more humane-oriented societies give priority to the pursuit of ideals rather than self-promotion (588-9). Humane-Oriented leadership is perceived to be the most effective style in the Southern Asia and Sub-Saharan clusters (591).

Charismatic/Value-Based leadership is likely to be part of a leadership system in organizations that have high Humane Orientation values. Team-Oriented leadership is less likely to be part of an organization's belief system in organizations which report high Humane Orientation practices, but more likely when the organization espouse high values. Participative leadership is more likely to be part of the shared leadership belief system of societies and organizations that endorse Humane Orientation values (594).

Humane-Oriented leadership is less likely to part of the system in organizations that report Humane Orientation practices, but more likely to be part of the system when high values are reported. At the societal level, Humane-Oriented leadership is more likely to be part of a shared leadership belief system in societies that have high Humane Orientation practices. Autonomous leadership is more likely to be part of an organization's shared leadership belief system when high practices are reported, and less likely when high Humane Orientation values are reported. Self-Protective leadership is less likely to be part of a shared belief system in societies that espouse Humane Orientation values (595).

9. *Uncertainty Avoidance*

Uncertainty Avoidance "refers to the extent to which members of collectives seek orderliness, consistency, structure, formalized procedures, and laws to cover situations in their daily lives" (603). Based on previous literature on Uncertainty Avoidance from the

GLOBE study, a list of attributes that represent stereotypical characteristics as a general guide for societies that score high on this cultural dimension are: a tendency for more formal interactions with others; agreements through the use of formal contracts; meticulous records and documentation of interactions; formalized policies and procedures, including written verifications; taking moderate risks; resistance to change; establishment of rules for predictability of behavior; less tolerance for breaking rules. Societies that score low on Uncertainty Avoidance are stereotypically characterized by: tendency to be informal in interactions with others; reliance on verbal agreements rather than written; less concern for documentations and records of meetings; reliance on informal interactions and norms; taking less calculated risks; less resistance to change; less concern for establishing rules to govern behavior; more tolerance for breaking rules (618). GLOBE results show that cultures that have stronger Uncertainty Avoidance values have weaker Uncertainty Avoidance practices (621). Scores show that the more technologically developed countries reported high Uncertainty Avoidance practices; the lesser developed countries have low Uncertainty Avoidance practices (621). The relationship between Uncertainty Avoidance and some of the other cultural dimensions indicates that in societies with high Uncertainty Avoidance practices, “uncertainties are reduced through institutional collectives,” though not with a reliance on in-group practices (623). The management of uncertainty and risk promotes long-term thinking and “allows societies to focus on performance,” with less inclination for societal power differences (623). The correlation between Uncertainty Avoidance practices and Institutional Collectivism practices supports the speculation that collectivism is an uncertainty avoidance mechanism (625), thereby explaining why a society may value

collectivism to overcome uncertainties that would threaten its survival, and giving insight into the saying, “united we stand, divided we fall” (625). High Uncertainty Avoidance practices are related to higher competitiveness in world markets, as well as more scientific progress, and interest among youth in science and technology (633). For organizations scoring high on Uncertainty Avoidance, a strategy for reducing uncertainty by controlling the innovation process is monitoring. Monitoring is the process of approving funds periodically through installments rather than in a large sum, in order to reduce the uncertainty of outcome by minimizing the possibility of financial loss (640). The implications of Uncertainty Avoidance for the perceived effectiveness of leadership styles indicates that higher values in this cultural dimension were associated with higher Team-Oriented, Humane-Oriented, and Self-Protective leadership CLT dimensions; the higher values were also associated with lower Participative and Charismatic/Value-Based leadership CLT dimensions (645).

The GLOBE Study Applied to Cross-Cultural Ministry

The breadth of the GLOBE study makes it a valuable resource for the global church and all who are involved in cross-cultural ministries and leadership training. “If individuals...are aware of their differences with respect to [the cultural dimensions], they will more likely know what to expect from each other, and possibly be able to negotiate mutually agreeable approaches to conflict resolution, problem solving, decision making, and management practices” (6). International mission agencies and those working within multi-cultural partnerships will benefit from the GLOBE study’s identification and description of the six culturally endorsed leadership behaviors. “Knowing what is considered to be effective or ineffective [leader behavior] in the cultures with which one

interacts is likely to facilitate conflict resolution and improve the performance of interacting individuals” (7).

Additional Perspectives on Cross-Cultural Leadership

Others have written on the challenges of cross-cultural leadership. Duane Elmer (2006) puts cross-cultural leadership within the framework of servanthood, but he realizes that servanthood looks different from one culture to another. “Good intentions are insufficient when entering another culture. We must also be equipped with the knowledge and competencies to function skillfully” (19). Elmer does not refer to any studies done on cultural differences. He does warn that the danger of too much learning about others (from another culture) out of the context of a relationship may give false notions of familiarity (96). Additionally, he quotes a study done by the Canadian International Development Agency (CIDA) on characteristics necessary for those in leadership to have successful cross-cultural engagements. The study demonstrated that interpersonal skills were the most important contributing factor. He makes the comment that “learning from others is considerably more important than learning about others” and follows up on the comment by remarking on the relational aspects of dialogue for building community (97–8).

SIL member and linguist Ralph Schubert (2008) wrote a book based on his study on leadership and partnership between Westerners and Tanzanians. He is concerned for the collaborative efforts being made in mission agencies and the strategic partnerships in SIL+WGA because of the potential for misunderstanding and miscommunication due to differences in culture and values that can create tensions and conflict (9). Schubert’s

study is limited to a focus on strengthening the existing relationships with Wycliffe partners in Tanzania. He uses prior research from well-known studies done by Hofstede (1997) as well as Trompenaars and Hamden-Turner (2002), and he mentions the cultural dimensions from the GLOBE study. He focuses on three areas that he believes are critical to Christian leadership: culture, theology, and character. His basic thesis is that because of the different values and leadership styles between Westerners and Tanzanians, misunderstandings can result that lead to conflict in the partnerships (5). He interviewed ten Westerners (five Anglo-Saxon and five Germanic) and ten Tanzanians. He states that some of the interviews with the Westerners were face-to-face, others by email since Westerners respond well to questionnaires in writing. But the Tanzanians were all face-to-face interviews because of their oral society (61).

Schubert focuses on the character of the leader, “In my view, culture, Christian faith and character are interrelated. Thus, Christian leaders have a moral responsibility and must choose on which norms, values and virtue they base their actions” (69). He acknowledges that it is not only important for people working cross culturally to understand their own culture but also the host culture (69). He uses his research to show that a leader’s character is important, and that Christian values impact a leader’s behavior, “If it is understood why leaders act in a certain way, we are able to evaluate and challenge this behavior based on biblical values such as love, justice, mercy, faithfulness and humility” (69). When Schubert’s Tanzanian respondents were asked what they see as a problem in Western leadership for partnerships, the majority responded that Westerners do not like to be helped – they are very independent and self-sufficient (207). This comment is important in light of what Elmer said about the importance of learning from

others. It is also noteworthy that because of their oral society, the Tanzanians will be at a disadvantage in accessing and applying the information results from Schubert's study to their side of the partnership.

Sherwood Lingenfelter (2008) addresses cross-cultural ministry and focuses on building relationships and community. He identifies five characteristics of leading, the first of which is building trust within a relational community (16). "The complexity of leading cross-culturally lies in the challenge of building a community of trust among people who come from two or more cultural traditions that provoke a clash of worldviews. Because people rely on their cultural understandings for meaning, security, and significance, cultural differences have inherent power in human relationships to foster fear and mistrust" (20). Lingenfelter's definition of leadership is: "inspiring people who participate with you in a community of trust to follow you – a leader or leadership team – and be empowered by you to achieve a compelling vision of faith" (19). He sums up his book saying that it is important for leaders and members alike "to find the place of unity where they can move forward together" (168).

James Plueddemann (2009), writing on the challenges of cross-cultural leadership says, "Since the effects of culture are so pervasive, they powerfully influence the way leaders solve problems, delegate authority, set goals, organize churches, and plan mission trips" (74). He also says that in order for leaders from different cultural backgrounds to work in harmony with each other, they have to recognize and appreciate cultural differences in the external preferences as well as the internal values (74). He believes that multicultural leaders need to be flexible in their leadership styles, able to evaluate the cultural expectations of the followers and other leaders in a particular situation (153). He

acknowledges cultural differences in leadership values, and gives a theology of leadership that is intended to describe what leadership values should be. He says a correct theology of leadership that is “grounded in God’s glory and driven by a scriptural worldview is the hope of the global church” (165).

Plueddemann develops a theory of leadership with a reminder that “the interrelationship among theology, theory and practice are cyclical;” good leadership theory comes from good theology, and is exemplified in actual practice that contributes to a biblical worldview of leadership (171). He makes the statement that spiritually gifted leaders often do not fit the stereotype of an ideal leader; some may not have theological education or charismatic personalities (174). He recognizes the elitist attitude that can come from theological education, which is counter to the servant attitude Christ exemplifies. In his experience with Nigerian church leaders who were unwilling to relinquish their leadership positions to the younger educated men because of their lack of experience and reputation, he was reminded by them that in 1 Timothy 3 the requirements for church leadership do not include education (201).

In her Lausanne 2010 Advance Paper, Jane Overstreet lists the results of a survey of 1,031 Christian leaders from all seven continents who were asked to list the traits of a Christ-like leader. They named these characteristics in order of priority:

- Integrity, including authenticity and excellent character.
- Having a servant’s heart, willing to do the undesirable work when necessary.
- Being spiritually mature.
- Having skills to help people complete their tasks.
- Having Biblical knowledge, being theologically oriented to the Scriptures.

- Being compassionate, considering the feelings of people as more important than the task.

Educational level was not on the list nor was literacy a required skill. There is a growing recognition that formal education should not be a barrier to leadership development in the global church. Western strategies for leadership training in a global church need to be balanced by an understanding of cultural differences, even regarding the value of literacy and education. “The Lazarus story smashes to smithereens our stereotypes of the men and women we assume provide the leadership vanguard of Jesus’ kingdom mission...there is no suggestion in the Gospel stories as written that Jesus was going after the ‘brightest and the best.’ ‘God deliberately chose men and women that the culture overlooks and exploits and abuses, chose the nobodies...’ (1 Cor 1:28). This is in stark contrast to the widespread and virtually unchallenged American strategy to target influential and accomplished men and women for kingdom work – men and women, as we say, with ‘proven leadership qualities’ or at least ‘leadership potential’” (Peterson 2008, 115). Paul Eshleman (2010) concurs, “We may prefer educated and ordained ministers from our group to be the ministers but [God] may have another plan” (12). SIL’s executive director has also acknowledged the scriptural principle that God reveals himself to and uses those who do not measure up to worldly standards, “We believe God will be pleased with our SIL reinvention efforts if...we honor and include ‘the least of these’ in the process of discerning His ways for the reinvented SIL. We need to ask, does this reflect Scriptural principles of revealing His wisdom to the simple and weak persons in the world rather than the intelligent and powerful?” (Boswell 2010). Global partners need biblically-based global perspectives. The literature confirms the need for those

working cross-culturally to understand cultural differences by knowing about the cultural factors that influence behavior (knowing about one another), and the importance of building relationships (knowing one another).

Oral Communicators

Preparing global leaders to work in a multi-cultural environment necessitates an understanding and acceptance of the predominance of oral communicators. “Though disputed, all sides agree that orality is the predominant mode of communication in the world and that literacy is a relatively recent technological development in human history” (Maxey 2009, 80). As noted earlier, oral communicators are found in every cultural group in the world and make up two thirds of the world’s population (Willis 2004, 3). Preferring an oral style of communication does not necessarily mean being illiterate; it merely means a preference for learning orally. Oral communicators (literate and non-literate) prefer to express themselves through concrete forms rather than abstract forms. “Orality and literacy are not a zero-sum game. One is not inevitably at the expense of the other. Just as multi-lingual people may use one language for certain functions or domains and another language for a different domain, so it may be possible they want literacy for certain functions in their lives and oral forms of communication for others” (Lovejoy 2009, 10).

Oral and literate communicators offer balancing perspectives, and both are needed in the global task of the church. In his 1998 paper to the Theological Education by Extension Forum, Laurie Green explains that in an oral culture the Word is always an event (7). Oral cultures are very relational. For them, “knowing or learning means achieving close identification with the known” (4). Yet “writing fosters abstractions

divorced from the human arena..." (4). He says, "even today, some academics would maintain that all their book-learning has in fact kept them distanced from engagement with life" (5). He also says that what the church needs today is a partnership of oral and written cultures to nourish human formation and spiritual growth. "One learns of God in community – by belonging" (6).

Consider Socrates' legend. Theuth, one of the ancient gods of Egypt, went to the King of Egypt, Thamus. Theuth had discovered numbers, calculation, geometry, astronomy, and the alphabet. He wanted the king to accept his technical inventions, and pass them on to the rest of the Egyptians. As Theuth showcased each one, Thamus criticized each, expressing his evaluation, both as to its usefulness and the problems it would likely create. When Theuth presented the science of writing letters, he said, "This study, King Thamus, will make the Egyptians wiser and it will improve their memory. What I have discovered is an elixir of memory and wisdom." Thamus replied that, although Theuth had discovered the elements of literacy, someone else should judge the harm or benefit it is likely to have for the user. He went on to accuse Theuth that his own affection for letters had led him to describe them as having the exact opposite of their real effect. He said,

...your invention will produce forgetfulness in the souls of those who have learned it, through their lack of practice at using their memory. Further, through their reliance on writing, they will be reminded from outside themselves by alien marks, not from within themselves, by themselves. So you have discovered an elixir, yes. But it is an elixir of reminding, not of memory. You give an appearance of wisdom to your students, not the reality of it. Thanks to you, they will hear many things without being taught them, and they will appear to know much, when for the most part they will know nothing. Because of all that, they will be difficult to get along with because they will have acquired the appearance of wisdom instead of wisdom itself (Plato, 61).

Neil Postman (1993) calls Thamus and Theuth “one-eyed prophets” (5). They have one eye opened and the other closed. They each speak a measure of truth, while still conveying a subtle error (Hipps 2009, 20). In reality, both literacy and orality have weaknesses and strengths. Ong (2002) points out that oral communication unites people in groups, whereas reading and writing are solitary activities that divide and alienate people (68). Yet, he also states that writing has facilitated a higher sense of consciousness that intensifies the sense of self and increases a deeper level of interaction between people (175). Graham (1993) points out that with the scientific revolution and the Enlightenment era, objectivity has become an important value (22); but with objectivity comes objectification of the world and detachment from it. “The printed page goes hand in hand with the values of scientific scholarship, [one of] these being suspension of subjective emotions and personal engagement in favor of objectivity and visual verification...” (21). Print oriented cultures put a lot of value on introspective thinking. Tex Samples (1994) recognizes that the church of the west, particularly in the United States, has focused too long on the interiority of people’s lives (introspection) at the expense of a majority of oral communicators who function in a more concrete world. The concrete thinking of oral communicators is often overlooked in many churches where sermons are oriented toward introspection and psychic analysis (21).

The cultural differences in communication preference can become barriers. Heath and Heath tell the story of a manufacturing firm that, in order to design and build a machine for producing silicon chips, put together a team made up of a group of engineers and a group of skilled manufacturing people. The engineers did all the abstract thinking while the manufacturing experts did the building. Over time, the two groups lost the

ability to communicate about the project. The engineers' drawings were becoming more elaborate, and the builders needed clarifications. But the engineers could only speak in technical engineering terms and the builders needed them to speak in concrete terminology that could be applied to the actual ground level project. Since everyone understood the machine, the problem was eventually solved at the level of the machine.

As Heath and Heath (2007) explain, the moral of the story is not to "dumb" things down, but to find a universal language that everyone speaks fluently. "Inevitably, that universal language will be concrete" (114-5). Ong concurs when he says, "the basic orality of language is permanent (7). Samples reminds us that since two-thirds of the people in the world are oral communicators, we need to have a more global perspective that recognizes and appreciates oral cultures (6). Partnering with oral communicators in the technical task of Bible translation, and preparing oral communicators for cross-cultural leadership can be accomplished once there is recognition of the importance of including an alternate perspective and way of thinking. There is a way to embed the abstract technical explanations and teaching techniques that are typical of a literate society in narrative. Abstract thinkers must contextualize the message; the message must not be abstractly detached from its context. With contextualized communications, oral communicators can participate in leadership training, can be prepared to work multi-culturally and add significant value and insight to teams and partnerships, and can become successful partners in the BT task.

Narrative-Based Learning

Non-Western strategies for preparing leaders in the global church need to consider other perspectives on learning. "Western literate strategies and methodologies

cannot address the needs of semi-literate pastors, church planters, and leaders in the developing world. We need oral Bible schools and leadership institutes unfettered by Western academic standards of accreditation, and based on a holistic model that not only takes into account the leaders being trained, but the audiences to whom they return to replicate their training” (Madinger 2010, 201-13). Abstract thinking and propositional teaching does not work well for many of the cultural groups in the world. Instead of learning from part to whole, non-Western learners prefer to grasp the “meta-narrative” first (Steffan 2010, 142). “Unlike the West, which privileges abstract and theoretical knowledge, non-Western tradition privileges experience in the everyday world. Learning that occurs in the experience is holistic; it has not just cognitive but physical, emotional, and sometimes spiritual dimensions...” (Merriam and Kim 2008, 71-81). With increased awareness of the different perspectives on learning, teaching, and even what counts as knowledge, non-Western learning systems which encourage reflection and dialogue, and connect experience with narrative, are being implemented in adult education (Merriam and Kim, 97).

Not all learning need take place in the actual experience; narratives based on experience can be used to teach. Narratives make use of concrete language. “Concrete language helps people...understand new concepts” (Heath and Heath, 104), which become easier to remember (106). Concrete communication is contextual; it is related to something experiential rather than something abstract.

Contextualizing the Message: How Oral Communicators Learn

We all learn best when the context is familiar. Learning is not dependent on literacy. In their book, *Teaching Cross-Culturally*, Judith and Sherwood Lingenfelter

(2003) reference a study done by Stephen Harris (1984) that explored the learning styles of traditional communities, those in which adults had little or no exposure to formal education. Visual learning such as observation, which takes place over a longer period of time, and imitation which takes place immediately, were effective methods in the natural environment of the indigenous culture in Harris' study (Lingenfelter and Lingenfelter 2003, 36). People who learn through non-verbal means in their natural environment will also be able to learn by doing an activity, but they will have difficulty transferring principles from one context to another (38). Learning also takes place through concrete knowledge contained in stories (38). In fact, many traditional communities place more confidence in oral stories than those that are written because "a written story represents only one person's opinion, whereas an oral story is subject to the collective corrections of its hearers" (38-9).

Since many traditional societies are primarily oral learners they will learn by observation and imitation. Training programs that include oral communicators or are meant to train those working in oral societies should be conducted in a way that can be duplicated. In many of these societies, the typical western teaching style of asking questions will not produce the expected effect that takes place in a more literate learning environment. If asking the right question is important in western culture, asking the question right is even more important in the context of oral learners. "Questions that allow the learner to reflect in a holistic way on a picture or a story may help him or her gain confidence in answering..." (54). Just as Jesus occasionally used indirect questions and stories, the same technique may be the best technique for people in oral societies (54).

One of the most important things to remember in working with oral learners is that relationships are important. Nothing fosters more learning than building a relationship of trust that encourages an atmosphere conducive to the exchange of voluntary information that leads to better understanding and thus more informed learning tasks (57). Jesus gives the perfect model; his teaching style was a “blend of relational and analytical techniques,” using parables in the context of relationships (67).

Why Tell Stories?

Storytelling, which is a concrete means of expression, is a method enjoyed and used universally. Stories draw listeners in and create a vicarious experience that touches the mind and the emotions. Stories are easily remembered and easily repeated and shared. In fact, 75 percent of the Bible is in story form (Steffen 2010, 404). Jesus used his parabolic stories to teach theological concepts and challenge worldview (406). Stories have the power to change the way people think (Salisbury 2010, 396). In fact, research has shown that stories are an elemental way that people interpret their world (Haven 2007, 25). “Children produce and comprehend stories long before they are capable of handling the most fundamental Piagetian logical proposition that can be put into linguistic form” (Bruner 1990). People are wired for stories; “the human brain [is] predisposed to think in story terms and to use story structure to create meaning and to make sense of events and others’ actions” (Haven, 27). Turner (1996) says, “story as a mental activity is essential to human thought” (12). Stories are easy to remember and help people make sense of incoming information. Human minds naturally try to make sense out of disjunctive information by creating an orderly connection in the form of a narrative (Haven, 35). Humans apply assumptions, implications and presuppositions to

achieve order, create meaning, and facilitate memory (64). “Story structure enhances memory and improves our memory of content information” (69). “Numerous studies show that people tend to remember facts more accurately if they encounter them in a story rather than in a list [or other narrative forms]” (Carey 2007). Stories foster learning, and engage listeners cognitively and emotionally (Haven, 85). A story creates context and relevance for information that you want communicated and is more memorable (97). Haven investigated work done by researchers Schank (1990), and Dalkir and Wiseman (2004) who concluded that “stories are markedly effective for communicating factual, conceptual, and tangible information and story is a superior vehicle for communicating tacit information and knowledge” (Haven, 99).

Haven defines a story as “a detailed, character-based narrative of a character’s struggles to overcome obstacles and reach an important goal” (79). His own research has concluded that orally telling a story rather than reading it, letting it be read, or making an audio or video presentation of it, is the most effective means of communicating; “tell the story for greatest communications success” (121).

Turner (1996) says, “Narrative imagining – story – is the fundamental instrument of thought. Rational capacities depend upon it. It is our chief means of looking into the future, of predicting, of planning, and of explaining” (5). He goes on to explain that a parable is the projection of a story. “Often a short story will contain no overt mark that it stands for anything but what it purports to represent, and yet we will interpret it as projecting to a much larger abstract narrative, one that applies to our own specific lives...” (7). His example of this from the Old Testament is the prophet Nathan’s story to David after he committed adultery with Bathsheba and then had her husband killed.

Nathan's story, from 2 Samuel 12, about a poor man's only little lamb that was taken by a rich man and slaughtered for a meal, represented David's own sin (6).

Summary

Though his context was different, Moon (2010) relates a story that works well to summarize the argument for partnering with oral communicators in the BT task by providing narrative-based leadership training for cross-cultural contexts. A young man was sitting on the edge of a riverbank, unable to cross because he could not swim. Pretty soon an elderly man came up, rolled up his pants, and walked right across the surface of the water. The young man watched in astonishment. Then another man arrived, rolled up his pants and also walked right across the river. Finally, a third man arrived and did the same. The young man decided to do as he saw done but as soon as stepped into the river he was swept away by the current. The three elderly men lamented, "If only he had asked us – we could have told him where the stones were to cross the river safely!" (137).

The key to knowing where the stones are to successfully accomplish the BT task for the remaining languages among oral societies is by including those who are oral communicators to partner with us, and by providing leadership training for them to work cross-culturally. Stories based on cultural differences taken from the interviews in this study can be a helpful tool in a narrative-based leadership training strategy.

Though there is significant literature on culture and leadership, and on oral communicators and narrative-based learning, there is no strategy on how to connect cross-cultural leadership with oral-based training methods in order to involve more people from oral cultures in the task of Bible translation. The following chapter lays out the method taken for addressing that challenge.

CHAPTER 4

PROJECT DESIGN

Background and Context

As noted in the first chapter of this study, there is a need for leadership development in the global church. One of the tasks necessary for the growth and development of the global church is Bible translation. Without God's word in the vernacular, the local church is limited in its ability for spiritual growth. Paul Eshleman, in his Cape Town 2010 Advance Paper says, "Scripture translation is the number one needed priority throughout the world because it's impossible to do ministry without a biblical foundation" (5). Ron Green, in his Cape Town 2010 Advance paper writes, "Making scripture available in the heart languages of unreached people groups facilitates the growth of viable, reproducing and indigenously led churches" (3). Reaching the unreached with God's word is a global task. It is no longer "the west to the rest." Reaching the whole world is a mission for the whole church (Bhakiara 2010, 1). The whole church includes many who are oral communicators. So, leadership development in the global church needs to consider those who are oral communicators and provide oral-based leader training for them. SIL+WGA are seeking ways to extend and improve their global partnerships. They are interested in providing leadership training and development. One area of leadership training that needs to be addressed in order for SIL+WGA to partner well is cross-cultural training for oral communicators.

In order to answer the question, "What narrative-based strategy can SIL+WGA use to partner well with oral communicators and include them in leadership training that prepares them to work effectively on cross-cultural teams?" this qualitative study analyzed critical incidents of cross cultural encounters among a sample of members of

WGA+SIL in leadership positions who work in cross cultural contexts. Their answers to the questions and their stories of cross-cultural encounters, together with data that included the GLOBE Study¹⁷, and literature on oral communicators and how they learn, became the basis for the narrative strategy developed from this study.

Methodology

A qualitative method was used to access, understand and interpret data (Swinton and Mowat 2006, 30). The philosophical assumption foundational to qualitative research is that “reality is constructed by individuals interacting with their social worlds” (Merriam 1998, 6); that is, “our ability to understand and define what reality is is always filtered through a process of interpretation and construction that is influenced by a number of social, cultural, spiritual and interpersonal factors” (Swinton and Mowat, 36). This study was exploratory and interpretive (Hart 2000, 50), seeking meaning and understanding based on rich data from semi-structured interviews that provided critical incidents, as well as on data from observations and documents. The interviews provided descriptive data that were analyzed inductively along with data that consisted of:

- Documents
- Correspondence and conversations with members of SIL+WGA in leadership training
- Videos of leadership training sessions
- Participation in a leadership training and development workshop held in Peru for partners in WGA

¹⁷ Robert J.House, Paul J. Hanges, Mansour Javidan, Peter W. Dorfman, Vipin Gupta, eds. *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks: Sage Publications 2004).

- Syllabi from various leadership training workshops used by SIL+WGA

Themes on cross-cultural encounters that came from the interviews were compared with the cultural dimensions identified by the GLOBE report in order to interpret how leadership is functioning in SIL+WGA in light of the values and practices of those in leadership globally.

The Sample

Since this study was exploratory and interpretive, seeking meaning and understanding based on rich data from semi-structured interviews, a non-probability (or non-random) sampling method was used (Merriam 1998, 61). The form chosen was a modified purposive sampling since the researcher was unable to travel outside of the United States and was dependent upon members of SIL+WGA from other countries/cultural backgrounds who happened to be traveling to SIL's JAARS Center in North Carolina where the researcher was located. The researcher selected members of SIL+WGA who had served in some leadership capacity, whether it was as directors of SIL+WGA branches in other countries or merely lower level leadership positions where the member was responsible for personnel and decision making at some level. Respondents were those who had been members long enough to have cross-cultural experience and leadership experience. Each interviewee had been a member of WGA or SIL for at least five years. Since the information being investigated was going to be compared with the cultural dimensions identified by the GLOBE study that were used to group 61 country cultures into ten regional clusters (House and others 2004, 178), a sampling size of no less than ten was used in order to reflect the ten regional areas. The researcher was unable to interview a representative sampling of each of the ten regional

clusters since she was unable to travel, and dependent on members who either came to her location or were available via Skype. However, since a non-probability sampling was used which does not seek to answer questions such as “how much” or “how often” (Merriam, 61), but rather to understand and interpret the critical incidents generated from the interviews, a sufficient sampling based on “expected reasonable coverage” (Merriam, 64) was provided to develop a narrative-based strategy for leadership training for cross-cultural teams.

Critical Incidents

The Critical Incident Technique (CIT) consists of an interview used to identify unusual incidents that exemplify a particular organizational issue, and when analyzed, have the potential of being useful in solving practical problems (Flanagan 1954, 327). In this study, the critical incidents generated examples of misunderstandings in cross-cultural contexts. These kinds of failures are used to uncover complexities that would be hard to describe and learn from, otherwise. The critical incidents were obtained through interview questions. The incidents were reported and described by the respondents who were directly involved in the incidents. Each incident was recorded then analyzed in order to effectively use the data to design a narrative based on the specific behaviors. The use of critical incidents fits well with oral cultures because the incidents are stories that will be used to develop training that fits the learning style of oral communicators.

Trustworthiness and Transferability

Because qualitative research is more about description, interpretation, and understanding than about nomothetic knowledge, which is falsifiable, replicable, and generalizable (Swinton and Mowat, 40, 6) this study looks at the issue of trustworthiness

through the use of thick, rich description, including data based on the GLOBE study; and transferability through identification and resonance (122, 47). The purpose of the study was to develop a narrative-based strategy for leadership training and development in cross-cultural contexts. Although the non-probability sampling did not represent all ten regional clusters as identified in the GLOBE study, there is the possibility of transferability because of the thick description, though this would need to be tested in future research. The critical incidents provide examples of shared experiences of the convergence of culture and leadership styles that resonate with similar incidents reported in the literature (47). Transformative resonance has been established through literature that recognizes the value of using a narrative strategy for teaching abstract principles of leadership, and its application for reaching a broader spectrum of learning styles (Silverman 2006).

Using the GLOBE cultural dimensions to interpret the critical incidents as reported by the interview respondents is not intended “to explain the world in ways that will make sense across cultures to all reasonable people at any moment in history” (44), but “to describe reality in ways which enable [those in leadership training and others in leadership who are working in cross-cultural contexts] to have a deeper understanding and therefore a more informed way of responding to the circumstances that may arise as they work with others from different cultural backgrounds (46). An important aspect is to avoid categories, cultural niches, and an approach to relationships based solely on objectivity and scientific (social, psychological, anthropological) explanations. The researcher was a constructive part of the interpretative process (Swinton and Mowat, 37), but was intentionally reflexive (60) and sensitive (61) to the interview situation, the

critical incidents reported, the apposition of data on the interview responses and incidents for interpretation, and the interconnections (63) between all parts of the research project. The researcher was cognizant of the fact that objectivity in qualitative research is not possible (Swinton and Mowat, 37). This project design recognizes that meaning making is a narrative process (Clark and Rossiter, 62), and learning takes place through observation of others (Merriam and Kim, 77) and in relationship to the world and those we observe (Sammons, 60).

The Interviews

Prior to scheduling the interviews for this study, the Institutional Review Board of Gordon-Conwell Theological Seminary reviewed the methods and procedures as they relate to participant protection. Before the interview started, respondents were asked to fill out a consent form (appendix B) that fully explained the nature of the research study, the procedures, including the confidentiality procedure of using coded names and keeping the files secure, the possible risks and benefits, and the questions that would be asked. Participation was voluntary; each interviewee read and signed the form. They were each asked if the interview may be recorded, and in each case permission was granted. The recorded interviews were transcribed by hand, and the recordings and written transcriptions were kept in a secure location when not being analyzed by the researcher.

The researcher interviewed a total of ten members of SIL+WGA.

- Two of the members with whom she was already acquainted were interviewed via Skype while they were in the country where they were assigned to work.
- One interview took place out of country during a leadership workshop.
- One interview took place in the respondent's office in the United States.

- The other interviews took place in the office of the researcher.
- One respondent from out of country asked to have his wife, who had accompanied him to the States, present during the interview. She was of a different cultural background than her husband, and added clarification to some of his responses.
- All interviews were conducted in English.
- All respondents understood and spoke fluent English.
- The researcher was acquainted with five of the interviewees.
- The scheduled time allotment for the interviews was one hour, but most of the interviews took up to two hours by choice of the respondents.
- Countries/nationalities represented were Canada, The Netherlands, Sweden, Ghana, Bangladesh, Great Britain, Guatemala, and The United States.

The style of questioning used in the interviews was conversational, designed to put the interviewee at ease. The researcher informed each interviewee of the purpose of the study and that she was in a study program in Christian leadership. The interviews were semi-structured, using a combination of information gathering questions for the purpose of documenting demographics, open-ended questions that were asked of each respondent, and enough time to accommodate emerging responses (Merriam 1998, 74-5). The primary purpose of the interviews was to get personal stories (critical incidents) on cross-cultural encounters that the respondent experienced in which cultural differences resulted in miscommunication, misunderstanding, a difference of perspective, or some form of conflict. Some of the questions solicited general information for interpreting how each of the respondents were functioning in their cross cultural leadership role, including

the kind of training each had prior to taking a leadership role, how each perceived leadership, and the spiritual maturity and competency levels necessary for leadership. Other questions were chosen to include a broad range of variables for interpreting the critical incidents. The full list of questions is available in appendix A. The researcher was able to engage in deep conversations with most of the respondents through these in-depth interviews (Swinton and Mowatt 2006, 63). She was cognizant of the dynamics of the particular nature of the relationship between an interviewer and interviewee (65). Each respondent understood the primary reason for the interview, to gather his or her personal story(ies) of cross-cultural encounters.

At the end of each interview the researcher asked if there were any other pertinent questions she should have asked or comments the respondent would like to make. At the close of each interview the respondent was thanked and asked if the researcher may pray for him/her. Permission was granted in each case, and the interviews closed with prayer.

Data Analysis

The researcher made constant comparisons between the interview data and written documents and observations. She made notes when similar language was being used in written data and from the interviews, and kept theological insights in mind when she noted their application to themes that emerged from the interviews and data. This complexifying through critical reflection (Swinton and Mowat, 13) on the various parts of the interviews, stories and data, was a corresponding response to finding a narrative based strategy that would improve partnerships and enable those with different cultural backgrounds to work together effectively as the whole church reaching the whole world.

Data analysis was cyclical, a process that took place before, during and after the interviews and other data collection (Swinton and Mowat, 146). The researcher made note of findings and grouped them according to themes. Themes were highlighted from the interview transcripts and also compared to themes that the researcher noted from literature on cultural differences in leadership, leadership principles in general, cultural dimensions identified by the GLOBE study, and themes on orality and oral communicators. Stories (using pseudonyms) were developed based on the critical incidents from the interviews of the respondents. The stories grew out of their critical incidents, their replies and comments during the interview, themes that emerged from other data, and the cultural dimensions identified by the GLOBE study for interpreting their responses.

CHAPTER 5 FINDINGS

The literature review from chapter three supports the need to include oral communicators in leadership training programs. According to the literature, a narrative-based training strategy communicates to oral communicators. The interviews in this study provided the context for the development of a narrative-based strategy for use in cross-cultural modules in leadership training programs.

This chapter presents the findings in four sections. Section one describes the demographics; section two covers themes that emerged from the interviews; section three is an overview of the currently used leadership programs in SIL+WGA; section four is an account of the critical incidents.

Demographics

In order to maintain confidentiality, the following demographics will not be associated with the pseudonyms used in the stories generated from the critical incidents that are given in chapter six or be linked. Because this study was used to generate critical incidents in order to create training narratives, the demographic information is for supporting trustworthiness and transferability.

The researcher contacted fifteen members of SIL+WGA for this study. Ten participated, a 66 percent participation rate. Those who were not able to participate responded that they were too busy. The average length of service in SIL+WGA was twenty years with a range of five years to forty-seven years. Three of the respondents were from The United States, one from Canada, one from Ghana, one from Bangladesh,

one from India, one from Guatemala, one from Switzerland, and one from The Netherlands.

The countries in which the respondents have served are The United States, Costa Rica, Peru, Philippines, Papua New Guinea, Senegal, Bangladesh, Ghana, Cameroon, Burkina Faso, Guinea Bissau, and The Netherlands. Many of the respondents had held previous leadership positions at various levels. At the time of the interview three had transitioned into upper level leadership positions, and seven were in lower level leadership positions. It is not uncommon in SIL+WGA for those in upper leadership positions to transition into lower levels and vice versa, since many of these positions are by appointment and driven by organizational needs at the time.

Themes from the Interviews

Data analysis revealed the following dominant themes that emerged from the interviews:

Concerns about Spiritual Maturity and Spiritual Battle

Interviewees were asked about the importance of spiritual maturity versus competency in a leader, and all of them felt that spiritual maturity outranked competency. A few of the comments were, “Competency can be learned, but a leader should have spiritual maturity...if you lack spiritual maturity, which includes humility, no amount of experience will give you a good stand.” Another said, “We had a few experiences where we recruited people because of their expertise...and it was a disaster because...there were serious problems in their character...so I would give priority to a person of character.” A third respondent said spiritual maturity “is more important. I have competencies, but that

is not what the Lord used. He wants you to be available to his Spirit so he can get the glory. The Holy Spirit will equip you to do what he calls you to.”

Three of the respondents talked about the reality of spiritual battle and the need to under gird the work in prayer. Each one related a story of spiritual battle occurring during their time of service. One summed up her story saying, “We can’t just blindly go into this...it really is spiritual battle at every level.” The second respondent said, “... none of my leaders dealt with it spiritually...none saw it as a spiritual battle. It is a great weakness in our leadership and it goes back to us being proficient in our professional skills as an academic organization...but first and foremost we are involved in a spiritual endeavor.” The third expressed a similar concern saying, “Professionals are usually depending on their professional knowledge and experience, not on the power of the Holy Spirit...when I would train the young men... I would remind them of the spiritual battle.”

Because of the reality of spiritual battle, it is even more important that those taking leadership positions in a cross-cultural context at any level be spiritually mature and spiritually competent (2 Tim 2:14-25, 3:17), even if not at a technical competency level commonly expected of the organizations. Comments noted in the literature review, as well as scripture itself (1 Cor 1:28-29), confirm that the competent and educated, those with proven leadership qualities or the potential for such, may not be the ones God would choose.

The Importance of Good Communication

All of the participants acknowledged the importance of good communication, whether it is between leaders and their staff, leaders and colleagues, or teams who work together. One respondent, commenting on the need to communicate well to his staff said,

“Communication is very important...even if we are very busy people we need to be listening to our team members and to our families.” Another expressed frustration over the lack of cross-cultural training for her team and recognized that she needed to take time to talk to her team, and they needed to be able to take the time to talk to one another. One respondent was concerned about how culture affects whether someone will even communicate in a larger group. “Some groups will not share openly at conference. One year the Asians had a contingency spokesperson chosen who would speak for the group. This works because in past years their voice was not heard.” Three respondents commented on the problems created by leadership and management when good communication does not take place. One said, “People on the management team will talk to each other about what should happen that day, without talking to the rest of the team.” Another shared his concerns saying, “There was miscommunication and misunderstanding... the directors were supposed to communicate to the branches but it wasn’t communicated well; it had a demoralizing effect.” A third respondent was equally concerned about lack of proper communication at the leadership level. “[The problem] was due to a lack of communication between both sides... but finally the director decided he should get involved...It could have been resolved a lot sooner by effective communication from SIL.”

It is possible that the task-oriented leader may value the need for communication but may not effectively practice it by taking time to have deep conversations with his team. The GLOBE study¹⁸ identified many cultural responses that were valued but not

¹⁸ House and others 2004.

practiced.¹⁹ Identifying those with leadership potential based on their task orientation may be a contributing factor to why all of the respondents expressed the need for better communication at all levels.

The Need for Cross-Cultural Training for Individuals, Teams and Partners

Two respondents made direct appeals for cross-cultural training for their teams. One said, “One thing I have noticed working with our nationals is that we receive cross-cultural training but they don’t.” The other replied, “Our cross-cultural partners need to receive the cross-cultural training and education that we get. For example, we’ve got a cross-cultural team working together right now and there are conflicts...[we need] to bring in our national people and do this cross-cultural stuff with them... We don’t give our partners an opportunity to see that our culture is equally valid...” All of the other respondents validated the need for better cross-cultural training through their critical incidents, which involved cross-cultural differences, misunderstandings, and conflicts which could have been mitigated if they had received cross-cultural training that would give concrete examples of major cultural differences and the opportunity for discussion and reflection.

The following six themes reflect significant cultural differences that emerged from the interviews because of the potential they hold for misunderstanding. They confirm the need for better cross-cultural training that would include discussion, dialogue, and relationship building.

¹⁹ The Literature Review includes a description of the nine cultural dimensions identified by the GLOBE study and the difference between their value and practice.

Task/Relationships

Seven respondents commented on the aspect of task versus relationships. One lamented the fact that in the country where she works the nationals put a high priority on relationships and have often misunderstood her as not having that same value. She was able to explain herself to them; “I realized that when I have to tell someone that I can’t stay and talk because I’ve got a meeting and I want to respect the person I am meeting with because relationships are important, they understand.” One of the respondents from Sub-Saharan Africa²⁰ expressed his observations saying, “Africans like to socialize a lot. They come to work and want to greet each other. Westerners go right to work.” One of the respondents from an Anglo²¹ cultural background said, “We need to focus on relationships while we do the work. Our [former] director was very task oriented and has left some damage in his wake.” Another respondent commented that the Westerners are “driven by goals and tasks,” and this has created conflict with partners that do not have the same driving value.

Control

One of the respondents spoke about the sense of control he sees in some of the members working in his country who are expatriates, “...they don’t want to let go. Maybe they are afraid to train others to do the same [work]. Why shouldn’t they train others? The work could get done faster.” Another spoke about the need to reduce control, “In a team environment sometimes you have to let things happen, you can’t always stop it, you have to allow it.”

²⁰ Sub-Saharan Africa is one of the ten regional clusters identified by the GLOBE study. See appendix D for all ten clusters and their countries.

²¹ One of the ten regional clusters identified by the GLOBE study.

Shame

Three respondents spoke directly about the cultural response of shame. One had inadvertently shamed an indigenous brother in a culture where face saving is highly valued and indirect (high context) speech is appropriate. Another spoke about the conflict caused because of the direct confrontational posture taken by one partner who values goals and achievement, with another partner who values face saving (avoiding shame and direct confrontation).

Confrontation/Conflict

All of the respondents commented on some aspect of confrontation and/or conflict; all shared some example of conflict due to cultural differences. One commented that in his culture, confrontation has to take place through a mediator. Another said that because of cultural differences she might have been responsible for a conflict with her immediate supervisor; her response was to be less outspoken in order to avoid future problems. One of the respondents spoke about conflict where he serves saying, “Some expats [*sic*]²² who have worked in the organization longer... think they have so much experience. So they tend to act like they know everything. It causes conflicts that don’t get resolved.” Several spoke about the positive side of conflict. One said that it is in these kinds of difficulties that learning takes place; “When things are going well you don’t learn anything. It is in the difficulties and pain that we learn,” Another said, “Conflict teaches us to be peacemakers.” Another commented on the importance of one’s response to conflict: “You can’t avoid conflict; you can’t avoid pain. It’s how you deal with it that

²² Expatriates.

either makes you stronger or not." The general consensus was that if you are in the Lord's work you will have conflict.

Attitudes Toward Money/Ownership

Four respondents commented on cultural differences regarding money. One shared that in the country where she works it is common to ask your friends for money if you have a need; it a relationship building opportunity. But this is not a common practice for an American or Western person; it could cause a problem between the friendships. Another commented on the expectation in his country of assignment that he display his positional power by showing that he has money. Comments on two cultural dimensions that have an effect on the use of money/ownership, Humane Orientation and Power Distance, are reviewed in chapter three in the section on the GLOBE study.

Women in Leadership

Two male respondents made unsolicited comments on how their country of assignment did not recognize women in authority. "[In this culture] men do not see women as leaders...the men would abandon the situation rather than be told what to do by a woman...it is extremely difficult for a woman to be in leadership." The GLOBE study gives some interesting reasons for why women are accepted in leadership in some regional clusters and not in others. Comments on gender egalitarianism from the GLOBE study are given in chapter three, the literature review.

The Need for Systematic Leadership Training

Although only three of the ten respondents were in upper level leadership positions, the other seven were all in positions of leadership and responsible for a multi-

cultural staff. Five of the respondents reported that they had not received any form of leadership training. One of these five had received training in interpersonal skills through a program called Sharpening Your Interpersonal Skills and had attended another program called Personal Administrators Training; one of the five had attended an intercultural communication course offered by SIL+WGA; three others reported having received no training in leadership. Two respondents reported having received some leadership training, but not through a formally endorsed organizational program. The three respondents that did receive leadership training had just transitioned into upper level leadership positions; one had attended a training program called L3 Portal (Life-Long Learning for Leaders) five years prior to taking his position; another had attended a program called Leadership Matters Course (LMC); one had attended L3 Portal, parts of MDOC (Management Development Orientation Course), and a program called Leaders Moving Forward (LMF).

The respondents had various definitions of a good leader. The three that had received leadership training varied somewhat in their perceptions of leadership. One said that a leader is “a team player who can work closely with the admin team and empower those under him to do their best.” Another responded, “A leader is supposed to set the example, show people how to do things, lead from the front.” The third defined a leader as “someone who looks after people and serves them.” These three perceptions exemplify two different styles of culturally endorsed leadership behavior: Team-Oriented leadership, and Participative leadership.²³ Four of the other respondents had similar perceptions of leadership. One of the respondents who had not had any formal leadership training defined a leader merely as someone who has followers.

²³ See appendix C for a description of the six leadership global behaviors identified by the GLOBE study.

The GLOBE study defines leadership as “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members” (House and others 2004, 15), and also states, “Leadership is culturally contingent. That is, views of the importance and value of leadership vary across culture” (5). Currently, there is no systematic leadership training in SIL+WGA, although training is recommended and encouraged. MDOC was a management-training program that is no longer being used. Two of the leadership programs mentioned in the interviews, L3 Portal and LMF, are specific to SIL+WGA. The other, LMC, includes some former SIL+WGA staff, and is recommended by the organizations. The three programs used and endorsed by the organizations are described in the following section.

Leadership Programs Being Used in SIL+WGA

L3 Portal (Lifelong Learning for Leaders)

The L3 Portal was developed by the SIL Leadership Guidance Team (2002-2005) to equip emerging leaders in the organization to set a course of growth for themselves in the areas of attitudes, skills and knowledge necessary for effective leadership in implementing Vision 2025.²⁴ It is a weeklong program broken into five modules: 1) attitude toward God, 2) attitudes toward self, 3) attitudes toward others, 4) attitudes toward the work, 5) Godly leadership. In the training manual, the fourth module includes a section on leadership. In that section, it affirms one of the points from the SIL Philosophy of Leadership found in the manual’s introduction; “Leaders are committed to developing leadership teams characterized by diversity in perspective, skills, ethnicity,

²⁴ The main component of Vision 2025 is that by the year 2025 a Bible translation project will be in progress for every people group that needs it.

gender, and age" (L3 Portal Participant Manual 2009, 11). Of the twenty-one pages in that module, four pages are devoted to the topic of multicultural leadership. The program is designed for group discussion; the four-page section on multicultural leadership includes discussion on:

- What is meant by multicultural leadership.
- Possible diversity value differences in groups such as 1) members, volunteers, interns and employees 2) gender and marital status 3) denominational differences 4) age 5) ethnic culture.
- Assumptions that might cause problems because of diversity differences.
- Key aspects of multicultural leadership (such as: time, vulnerability, style of learning, gender roles, ascribing prestige or practicing experience of authority, respect and appreciation, care).
- Multicultural partnerships.

In the introduction to the training manual the authors state, "By leader we mean individuals who by their spiritual gifts, attitudes, skills, vision, and overall lifestyles have demonstrated maturity, credibility, and the ability to direct effort toward our corporate ends. Leaders strive to maximize the vision, gifts and contribution of those they lead. Leaders who desire to extend the Kingdom of God will be committed to godly living and exemplary life-style. They are accountable to God for the care of those they lead, and to those who elect or appoint them" (L3 Portal Participant Manual 2009, 4).

Leaders Moving Forward (LMF)

LMF is a leadership training and organizational event developed by WGA Executive Director, Kirk Franklin, who is also the facilitation team leader. The

introductory handout explains how this course is different from other leadership and management courses in that it is a roundtable event, not dependent on lectures and handbooks. The focus is on developing leaders of the organization rather than leaders as individuals, since WGA is an organization of organizations. The event is usually four or five days in length and is based on six foundations necessary for the functioning of the organizations associated with WGA and those who lead them. Participants and facilitators engage in discussions around the following foundations (LMF Handbook July 2010, 1):

- Spiritual foundation – prayer and worship, shepherd leadership, spiritual reflection.
- Theological foundation – the mission of God, the Kingdom of God, the Church.
- Missiological foundation – the history of missions, the importance and impact of Bible translation.
- Leadership foundation – visionary leadership and the cross-cultural implications, a global leadership model.
- Partnering foundation – value of kingdom partnerships, establishing, leading and managing partnerships, partnerships in Bible translation.
- WGA foundation – Vision 2025; history of Wycliffe, WGA+SIL and partner organizations; relationships within WGA.

The researcher attended the July 2010 LMF event in Peru. Each day was broken into five or six sessions. A handbook was given to each participant (despite the statement that the course is not dependent on a handbook) that included the schedule for each day

and session. Day three included the session on cross-cultural implications for leadership. The page for that session quoted Sherwood Lingenfelter's definition of leading cross culturally. "It is inspiring people who come from two or more cultural traditions to participate with you (the leader or leadership team) in building a community of trust and then to follow you and be empowered by you to achieve a compelling vision of faith" (Lingenfelter 2008, 21).

On the same page, some perspectives from non-western leaders were listed. They included the use of English as an issue/hindrance; the way people from Eastern Asian countries wait to be asked their opinion before responding; how people in the non-west were made to feel inferior to those of the west; how some cultures prefer a benevolent authoritative and consultative style of leadership and have great loyalty and respect for their leader, preferring never to challenge him/her; that the mission movement in the 21st century is characterized as being "everyone to everywhere," and that the Western model of the past is no longer viable (LMF Handbook 2010, 14).

A discussion section suggested the topic of the similarities and differences of leadership styles in Latin America, parts of Asia, Sub-Saharan Africa, Pacific Islands, Western Europe, USA, Australia and New Zealand, and how to lead people of cultures other than your own. These countries were probably chosen because of the organization's widespread work there.

One of the team facilitators spoke on how the childhood family, home, visiting practices, eating practices, working practices, resting, and cleaning practices all shape one's cultural judging system; and how to apply biblical truth to that judging system.

The leadership foundation sections described the importance of vision in leadership: a leader needs a vision for the future; she takes the lead, gets attention through vision, initiates ideas and plans; vision requires risk, change, innovation, and regular evaluation (8). Leaders need to be reflective practitioners; they set the tone for the spirituality of the organizations they lead (19).

Leadership Matters Course (LMC)

LMC is focused on developing leadership skills in a practiced way so that the participants will remember the principles taught. It is aimed at leaders and potential leaders working in cross-cultural contexts around the world. Participants include expatriates and national leaders. The curriculum includes training in the following skills: communication, management, relational, motivational, devotional, strategic plan for vocation and life, training replication, public relations, leadership. This program is not specific to SIL+WGA, but is a recommended leadership program and is staffed by former SIL+WGA members.

The Critical Incidents

Although the respondents were asked to give a personal account of an incident that involved some kind of miscommunication, misunderstanding, or conflict due to cultural differences, not all of the accounts given involved them at the leadership level, and some were incidents that only involved the respondent in an indirect way. Each of the ten respondents shared at least one critical incident; in some cases, looking at both incidents shared by a respondent creates a clearer picture of their significance. For this reason the incidents are grouped together with the respondent rather than by theme.

First Respondent

The respondent shared the following two incidents. The first involves confrontation/conflict; the second involves attitudes toward money. The first is the account as told by the respondent:

Before joining the organization, I worked for a church at a health clinic in a country in Sub Sahara Africa. The property included many trees and a garden, which the clinic thought they owned. A decision was made by the clinic staff to cut down the trees to make a shelter for the clinic. But in that culture, the person who actually puts the seed in the ground is the one who owns the tree, not necessarily the owner of the garden. The woman who planted the seeds of those trees had worked with the missionaries at the clinic as a young girl. Even though it was now 30 years later, she sees the trees as hers. They are cashew trees, very important because the nut is used as money in that country, and the fruit is very juicy, very precious. My staff and I had cut down the trees in order to build a shelter, without asking permission of this woman. So we had a meeting at the church, a very serious meeting, because we had cut down the trees and they were not ours. What was going to happen to the wood, now? I suggested that the leftover wood be given out in equal measure to the clinic workers to use as firewood, thinking this was fair. But the lady was thinking, ‘These are my trees, my wood.’ Everyone sat at the church and talked about the rights and the wrongs of it. I got extremely emotional about it and started crying and walked out of the meeting and went away. But apparently my actions turned everything around; no one had realized how I felt about it. When I walked out, they all talked and decided I had not done anything wrong; I had acted out of ignorance, not malice. So the lady forgave me and reconciliation was achieved.

The respondent admitted,

My response was a Western response. The Africans would not cry and walk out; they would thrash it out between themselves. I think it showed them that it had affected me. They thought it hadn't affected me, that I was just being stubborn. It showed me that I could actually be myself. I did not have to be like them to resolve the situation. Now I see that what we may bring to a situation is valuable and important. The people were all Christians, even the lady that planted the trees. It cleared the air; everyone took a bit of firewood. It was all distributed. It did work out even though it took a lot of heartache to work through it.

Due to her cultural background, the respondent may have perceived the conflict to be one that demanded a visible outcome, a common perception for those from

individualistic, low-context cultures. The African response was more expressive; that is, it was a way to release tension or express frustration over the violation of normative expectations (Augsburger 1992, 29-31).

The respondent related an incident that took place in the same country after she had been working with SIL+WGA for a several years. It involved her indirectly since she was in a supervisory role over the nationals involved in this story. A workshop on business matters was held for the African folk there. It was based on a book about the differences between how Westerners and Africans view money. The business manager of the branch, who is also the projects coordinator, led the sessions and explained these different views on money. The Africans really seemed to appreciate the perspectives, as a course. She went to visit one of the teams that had attended the workshop and found out that they had not received the money they were supposed to have received for the project they were working on. She asked them if they had contacted the projects coordinator about it, and they had not. They explained to her that when he came and talked to them about this book on money it was really very good, but that he had told them that for an American/Westerner, you don't go and ask your friends for money because it would cause a problem between the friendships. She explained the situation saying,

For the Africans, you go and ask your friend because you are building a relationship with them. They did not see this man as the coordinator of the projects. To them, the relationship was more important and they saw him as their friend. They didn't want to ruin the friendship by raising money matters. So even though his teaching was very clear, they got the wrong perspective. So we had to explain to them that though he is a friend, he is also the business manager and they have to talk money...it was not going to ruin the relationship. They really valued the relationship. It shows how easy it is for things to be misunderstood.

The above incident suggests that the response of the African nationals may have been due to their high context communication style. They may have assumed an indirect message from the project coordinator since that is their typical communication method.

Second Respondent

The following critical incidents involve a combination of themes: task/relationships and the importance of communication. The two incidents are interrelated, and shed light on the value this respondent puts on good communication.

The respondent has a staff made up of various language communities from the country where he works (which is also his country of origin), as well as members who are Swedish, British, Australian, and Korean. There had been a misunderstanding between him and another person on his staff. This person approached him while he was on break at an event, wanting to talk about the situation. He told the staff person they could talk later, but the man perceived that he was not willing to talk about it. "I should have explained more in detail that at that moment I was not able to take the time. We eventually sorted it out."

The same respondent shared that some time later, while he was officiating as team leader at a branch office in SIL, he sensed that there was some conflict between team members of different communities where one group was always using their mother-tongue language and good communication was not taking place. He did not want to know the details, but wanted the folks involved to sort it out themselves and communicate with each other. He admits, "If we do not communicate well, that creates a lot of problems. It is not a current problem on my team, but I know from past experience that it can be. I

want people to know they can always talk to me. I am not too busy. I don't want to give the impression I am too busy to talk about things."

It is interesting to note that the respondent did not want to know the details of the problem on his team (the team members, though of different communities, were all part of the same team), but he was concerned that they work it out and communicate well with each other. This respondent is from a cultural background that considers participative leadership²⁵ to be ineffective, and places more importance on self-protective, humane-oriented, and team-oriented leadership. His cultural background also values a more autocratic leadership style and is concerned for face-saving and status. These attributes may have contributed to his response – his own concern for face-saving projected on his team members may have influenced his decision to not get involved.

Third Respondent

This single incident combined with the emotions and interpretation by the respondent shows his concern and cultural response to the theme of control.

The respondent is from a country in Sub-Saharan Africa; he lives and works in his country of origin. He has a staff made up of Africans, as well as Dutch, British and Canadians. Some of the Westerners on staff are long time members of the organization. One member, a Westerner who has worked in a village setting for many years and is now on staff, working in the city, observed him and his wife holding hands as they walked to work. She embarrassed them by reprimanding them and telling them they should know better than to hold hands in public in that culture. "This woman wanted to tell me that it was inappropriate. I tried to explain to her that things have changed in the culture; boys,

²⁵ A Participative leadership style is one that involves others in the decision making process, and is non-autocratic.

friends, women, even boys and girls hold hands openly. But she didn't understand. She was used to the village forty years ago; back then they didn't do that." He lamented, "Some people who have worked in the organization longer, for instance, as translators, think they have so much experience. So they tend to act like they know everything. It causes conflicts that don't get resolved. People know better in their heart, but they won't change. They want to put you into a box, to control things, to act as if they are still living in the village."

He expressed that many of the long-term Western missionaries do not see the people of his country as educated. They do not give them responsible positions; they don't see that they can be good translators and consultants.

There are some national translators who are working on the Old Testament. They want to go out to other countries and start working as consultants to train others to do the work. Now there are only expats doing the consultant work, and they are aging. But they don't want to let go. Maybe they are afraid to train others to do the same [work they are doing]. Why shouldn't they train others? The work could get done faster. They know they should build capacity, but they won't do it. They think, 'if you know how to do it, you will not need me, the expat.' We [the organization] claim we want to build capacity, but we [the organization] are controlling. They [long-term Western members] are afraid to make the lower one as equipped as the higher one because you will be rubbing shoulders. But why not multiply yourself?

The respondent is clearly concerned about the amount of control being exerted by the organization and the Western members who are in positions of leadership (which may be interpreted as 'power' by this African member). It also shows the Western response to the cultural dimension the GLOBE study calls uncertainty avoidance; the Western members were uncomfortable with the ambiguous situation they were in. They valued capacity building but were not fully practicing it because of its implication to their future work in the country.

Fourth Respondent

The following incidents reflect a cultural response to money/ownership that has created conflict, and the cultural responses of face-saving and a high context communication style that add to the difficult working environment for this Western respondent.

The respondent and his team were asked to record some indigenous music. They were trying to find out who owned the songs before recording so they could have that information on file. In the country where he works, any issue regarding money is a sticky issue, and since they were not able to confirm the ownership, they realized they would not be able to copy or use the music in any other way. It was unfortunate, because others would have liked to purchase and enjoy the music. But because of the complication of the money issue, the branch (SIL translation center) media team had to make the choice not to make the songs available.

When the respondent's team goes to a village setting to do a recording, they face other complications. From a Western standpoint, they would normally tell the artists what to do and direct them in who should stand where. But in the country where the respondent works he cannot speak directly to the group, especially when the translator is not present. In fact, if he speaks directly to anyone in the group to say, for instance, "That is a good instrument for you to play," that person will then refuse to play it. "It's a shame thing," he explained. "It's a group thing; they don't like being picked out." A spokesperson must be identified for the group. If there is something he (the respondent) needs to say, he has to pull aside the spokesperson and whisper to him what it is that he wants and have him tell the group. "It is very time consuming to get a recording done like

this, and sometimes my team and I have had to be a bit pushy and tell them directly what to do."

The respondent is from an Anglo cultural background where time is considered a commodity, performance is highly valued, and direct communication (low context) is expected. The culture where he works puts a high priority on community, views time as a perpetual resource, and uses high context language that is more subtle and indirect.

Fifth Respondent

In this incident, which involves cultural differences in leadership styles, and perceptions on power and money, the respondent expressed concerns about his new leadership position in a country in Sub Sahara Africa.

For Westerners it is very acceptable to be a team player. But Africans are not like this. They are very hierarchical; their image of a leader is different. How am I going to present myself as a leader, both in relationship to my own staff and in relationship to our African partner organizations? Can I be an effective leader and still take the servant leader role, or do I need to take a hierarchical approach in order to gain their respect and then start working in the servant leader model? It is an issue I need to work on. Africans are not used to asking inferiors for their input unless it is to get a rubber stamp of approval. African partners have huge offices, leather chairs, etc. Our current director has nothing fancy, a small office. But in our African partner organizations, the directors have the biggest offices.

The respondent admitted that he tends to function on a lower hierarchical level, but is concerned about how and what will communicate to the African partner organizations. He related the following story:

I was given a new truck but expressed discomfort, guilt. But my African partner (a pastor) said, 'no, you should not feel guilty, you are a Westerner and should have the truck.' In the village I had a generator and my African friend came to visit. All the lights in the village were off, but I put my lights on all around the property. My friend said, 'Ah, now you are acting normal as you should; a real white man. Because if we had your kind of money, we would not be living as we are.' Yet I have heard that in other

countries the people appreciate it when you live like they do. So it depends. You have to assess the situation. But, like Jesus, you have to be willing to break the mold to show how God wants things done.

He remarked, "In Africa, you should share things and keep knowledge. We [Westerners] keep things and share knowledge. They don't share knowledge. They get suspicious if you ask too many things. Knowledge is power."

He is concerned because he will be moving into a new role where he will have to deal with people such as government officials, NGOs [Non-Governmental Organizations] and partner directors, his peers. "How will I work it out?" he asks.

The respondent may be unaware of the reason his African peers in leadership practice power distance (one of the cultural dimensions identified in the GLOBE study, discussed in the literature review), even though they may not value it; and value the display of money. The more he learns about this cultural response and its affect on leadership style, the better he will be able to traverse the cultural terrain. The GLOBE coverage in the literature review gives a summary on the cultural dimensions and culturally endorsed leadership behavior dominant in the Sub Sahara cluster that offers further insight to the use of power and money in the Sub Sahara cluster.

Sixth Respondent

The following respondent is from a Germanic European country. He shared an incident in which he was indirectly involved. It describes miscommunication and misunderstanding due to cultural differences.

The respondent attended a conference where he and some other delegates would hear from three candidates who were to give a political plug for themselves; one would be chosen for a particular open position. One of the candidates was from India. When his

turn came to give his presentation, he introduced himself but did not speak about himself. When the time came for the delegates to make a choice of one of the three candidates, the respondent had to point out to the others who were voting that the man from India was reticent to promote himself because it would have been culturally inappropriate. He explained, "The Westerners had been unaware of this cultural reason for the man's silence on himself."

Interestingly, the GLOBE study reports that Americans place a high premium on leaders, whereas Europeans are less enamored with the whole concept of leadership, and that the country of the above respondent believes the concept of leadership to be overvalued (House and others, 55).

Seventh Respondent

The respondent shared two incidents. The first is an organizational cultural response that created a conflict in which the respondent was involved as a mediator. The second also involves cultural differences in responding to conflict, and his perceptions on the spiritual battle behind the conflict. He shared this account:

Three partner organizations agreed to organize a training program. SIL was one of the partners. They were able to complete all they committed to within the two-year contracted period. My staff and I worked with the Latin American partner, to help them toward their goals in the partnership, but it took eight years for them to deliver what they committed to do. At one point, one of the SIL colleagues became fed up; he saw the other partner as lacking integrity, not doing what they committed to do, and he was going to go after them and end the partnership. I was not there when the agreement was made, but I understood what had happened. I said to the SIL partners, 'You were really forcing them to adjust to your timeline and they probably agreed to it because they felt that if they didn't, they would not receive the support.' But I am sure they knew there was no way they could do what they committed to do in two years. The agreement was to be sure the training course had many of students every year, but there was not enough momentum, yet. They were still building the basis for mobilizing the churches and other Christian organizations that were not as

aware of Bible translation as those in North America. So that had to be done first, for the candidates to be able to go to the field. I explained to the SIL partner that although it might appear that the Latin American partner was not doing their job, they were actually doing quite a few things. I explained that if they would just let the process take place, there would come a point when the demand for the training program would outgrow the resources, such as adequate staff. The SIL person just could not accept that and continued to believe that the agreement had been violated. The program did grow, and the number of candidates ready to attend was greater than the staff that had been provided by SIL.

Organizational cultural responses in this incident such as the need for control, focus on time as a commodity, low context (direct) communication, focus on performance, uncertainty avoidance, future orientation, and assertiveness were in conflict with the Latin American partner organization whose cultural values and practices are high on in-group collectivism, and low on performance orientation, uncertainty avoidance, future orientation, and institutional collectivism. It would be interesting to see how SIL might have negotiated the partnership on the project knowing these cultural differences. The respondent's mediatory role was a culturally appropriate role in a conflict situation in his culture.

The respondent's second critical incident involves his cultural response to conflict, and perceptions on the reality of spiritual battle. He had a conflict with one of the members on the leadership staff. He and the other staff member (who was a member of a partner organization) were both from a Latin American background, but different countries. “[The team member] was from another culture in Latin America, very individualistic, also hierarchical, and I don't come from that kind of culture. I come from a more egalitarian culture and very structure oriented. I think he misunderstood a lot of my actions and he mistook it for unethical behavior.” The team member was very direct and blunt in his communications with him and believed that to be a biblical and honest

way of communicating. The respondent was a very tactful and diplomatic person, and so was perceived by the other member to be dishonest and deceptive. Eventually, the other member was put on probation for his behavior and finally resigned. The conflict was never resolved. The respondent pointed out, "It was unfortunate, but it really opened my eyes that a leader should not take things for granted, not assume that everything is okay just because people [who have been in conflict with each other] are getting along. In Latin culture, a good way to talk to someone about a conflict is through a second person." The respondent explained that it is normal behavior for a person who is having a conflict to go to a friend about it, knowing that friend will then go to the other person. But this behavior might be perceived as unethical to someone who believes in direct confrontation. The respondent went on to explain that the person with whom he had the conflict was very professional, but was not willing to engage with him at a spiritual level or display the spiritual maturity to try to resolve the conflict. "One of the things I've learned is that our leadership is not equipped to deal with conflict spiritually. I did not get the support I should have gotten [in the conflict]." The respondent's perception was that the conflict was a spiritual battle, but the organization did not recognize and respond to the reality of spiritual conflict.

Eighth Respondent

The following incident involves cultural differences in dealing with conflict that were perceived by the respondent to be poor communication. The respondent was indirectly involved as a mediator but assigns miscommunication due to a cultural difference as the reason for the conflict.

The respondent worked for SIL in a Latin American country. Although the organization had a media partner there, SIL decided this partner would not be able to do all the media work that was necessary in the Latin America area. SIL decided to form a new media organization, a non-government organization (NGO), with one of the in-country members, Julio,²⁶ who was also a member of the partner organization. Julio never mentioned to that partner that he was part of this newly formed media organization, yet he was using personnel from that group to work with him in the new group. When the partner organization found out what Julio was doing, they were offended. The respondent found out about the conflict and went and talked to both sides. He realized there had been a lack of communication between all parties involved, including SIL, who had initiated the forming of the new media organization. It had not been intentional to keep the partner from knowing about the newly formed organization, nor had it been intentional to use some of their staff without their knowledge. The respondent suggested the two groups get together, talk and pray about it, and decide how they could work together. He felt it was important that the SIL director step in quickly and get involved because he was the one responsible for starting the new organization with Julio.

It took six weeks before the SIL director finally decided he should get involved. I kept talking to everyone to get the director involved in communicating that it wasn't Julio's idea to start another organization but SIL's idea because they did not think the other partner was large enough to handle all the media work. It could have been resolved a lot sooner by effective communication from SIL. They should have sat down first with the partner before getting Julio involved and shared their vision before going forward with the idea. The director was from a Western cultural background. He didn't show enough concern. People thought it was Julio's fault; he took the heat, no one stepped in. Fortunately, it is resolved and they have gotten together to collaborate in providing media throughout Latin America.

²⁶ A pseudonym.

The respondent had worked in the Latin American country for many years. He may have been aware of the cultural norm there of indirect communication and use of a mediator for conflicts because of the value on face-saving. In a high context culture such as the one in this incident, the problem issue and the problem person are viewed as interrelated (Augsburger, 91). The respondent was concerned that Julio be exonerated. He was also concerned about the slow response of the director, who was from a low context culture that values independence, and therefore may have assumed the conflict would be dealt with directly by the parties involved.

Ninth Respondent

The following incident is between the respondent and her immediate supervisor and involves conflicting expectations of leadership, and her response to conflict/confrontation. The second incident describes her response to uncertainty.

The respondent had some conflict in the branch where she works. "I have a different understanding of what it means to have colleagues or a boss." The respondent explained that she had to deal with a person who was trying to take over her responsibilities because his observation was that she lacked some experience. That person was her immediate supervisor. Her response to him was direct and assertive. She confessed that she might have been too outspoken. The conflict was never resolved. "With some good will you can go along really well," she said. She concluded that she had made a commitment to the work the Lord had called her to. She would move on, but from now on she would be quieter when conflict arose, and just go to prayer and trust God to work things out. Prayer is what enabled her to continue working despite many other difficult circumstances such as the next incident she shared.

The translation center where she worked was going to be closed down. It affected the whole staff so they began to get together more often to pray. “We carried the pain together and this helped us all,” she shared.

The respondent is from a Germanic European background. Her cultural expectations of a leader were someone who was independent and team oriented, and not status conscious or concerned with face saving. Her cultural background contributed to her attention to performance, assertiveness, and uncertainty avoidance. The unexpected intervention of her boss into her work and his response to her outspokenness created a conflict. The respondent’s commitment to the work helped her through the conflict with her boss. Her identification with the group as they were facing uncertainty due to the branch closing would not have been a typical response from her culture, which scores low on in-group collectivism, but indicates either a non-typical response or one generated by the circumstances.

Tenth Respondent

The following incidents involve cultural expectations, responses to differences in communication styles, shame, time, and task/relationships.

The respondent, a Westerner, worked at a branch where some of the folks on staff were Australian. He confided, “Conflict arose more quickly between yanks (Americans) and other Westerners than between people where the differences were greater. There was an Australian who I wanted to befriend. He was always polite, but never became friends with me. I am a people person; I want to be liked. But hard as I tried, this guy never warmed up to me the way I expected him to.” He explained, “For Australians, engaging

in a relationship with you may not be high on their priority list; they may already have a good ‘mate.’”

The respondent had another friend, an indigenous brother in the country where he worked, who he unintentionally offended. He was one of the older men on a translation team.

One day we were all at the translation table and I asked my friend a question about his interpretation of a particular passage. His interpretation was unsupported biblically. He was out on a limb. Once out there, I cut him off and tried to make it a teaching moment for the other guys at the table. I reminded them about the workshop where they learned to understand a verse by looking at other verses and using resources. He was shamed. My friend did not return to the group translation session after lunch. The other guys knew it was because he had been shamed. I had been oblivious, not sensitive. My friend was off moping, and I had to go track him down and apologize. We got back together good. But that was a lack of sensitivity on my part. He is the eldest one on the team, the prestigious one – he has had the training. I had criticized him, not outright, but practically. We got the relationship reestablished. They are gracious people.

The respondent is working to finish a New Testament translation in the country. But it is difficult to keep his team (indigenous members of the language group) on a time schedule. If a relative of one of the members of his team comes by and says, “Help me, I need to cut some poles in the bush,” that team member has to stop the work he is doing on the translation and go and help his relative. The respondent understands that it is because they are members of a group and have that as a first priority. It does bother him, though, because he would like to get the work done.

Australians and Americans both are listed by the GLOBE study as in the Anglo cluster. But the respondent still recognized cultural differences between him and his Australian colleague (a situation similar to the second one shared by the seventh respondent). Although the differences between him and his indigenous friend were

greater, he was able to develop a close and meaningful relationship. Their differences involved major cultural responses such as high and low context communication, face saving, and in-group collectivism versus the performance orientation of the respondent.

Two Incidents Observed on Women in Leadership

No critical incidents were shared by respondents in which they were directly involved in a situation descriptive of the theme of women in leadership, although the ninth respondent's incident may have been related to her gender. It was not clear what her supervisor's cultural background was and whether this may have contributed to the incident. She did not attribute it to her gender. One incident was described in which the tenth respondent observed the following situation: “[The] men were trying to rescue a horse. The expat [*sic*] woman knew a lot about horses and began to direct them. The men were ready to abandon the situation rather than be told what to do by a woman. She was telling them how to do it better. [It is] extremely difficult for a woman to be in leadership [in this country].” The fourth respondent also shared that although women are not considered as leaders or to be listened to in the country where he works, a national woman was leaving his office and moving into a leadership position in another location in the country.

It might be possible that the situation involving the indigenous men with the horse was complicated by the woman's direct communication to them on what they should do (see the incident described by the fourth respondent regarding the importance of indirect communication). The literature review on the GLOBE study gives further information on cultural drivers of gender egalitarianism, such as parental investment and climate/geography (House and others, 351).

According to the results of the interviews, and in light of the leadership training programs currently being used, and the above critical incidents, there is a need for more focused leadership training that includes cross-cultural modules for understanding cultural differences, including the culture of the organizations, SIL+WGA. Additionally, the spiritual nature of the work of Bible translation should be acknowledged in the programs so that spiritual answers to daily experiences may be sought and a more holistic approach to the work taken. A holistic approach is based on a holistic theology that “includes an awareness of God in natural history – in sustaining the natural order of things...of divine guidance, provision and healing...” (Hiebert 1981, 420).

CHAPTER 6

DISCUSSION AND CONCLUSIONS

In an organization whose members are multi-cultural and whose partnership ethos is global, it is important to make cross-cultural training a major part of any leadership training workshop. Based on data analyzed for this study, it is also important that there be a way to maintain some kind of standard for leadership training so that those moving into leadership positions are adequately prepared for the global task of reaching the world. That task should not be limited to those who are literate and educated. In fact, because of the large percentage of oral communicators in the world, many of whom represent language groups who are still without God's word in their language and in a medium they can access, it is important that they be represented on leadership teams.

This thesis has been guided by two research questions: 1) What is the Biblical foundation and framework for an effective communication method that will enable literate and oral communicators to participate in the global task of reaching the whole world? 2) What challenges of cross-cultural leadership face the global church in light of the 21st century reality of the high percentage of oral communicators in the world?

Relevance and Meaning of the Findings

Findings based on the literature and main themes explicated by the participants build the framework for a training strategy that includes oral and literate communicators and may increase the effectiveness of the partnerships. Because of the importance of the interrelationship of the themes, their meanings are discussed in three expanding categories that subsequently cover all of the themes from chapter five.

Communication and Relationships for Cross-Cultural Workers: Conflict Mitigation

All of the participants in this study had something to say about the need for effective communication. Failure to build relationships by not taking time to have conversations with one another, affected by major cultural differences, is a good recipe for miscommunication and potential conflict. Team leaders need to talk to their teams; team members need to talk to one another; leaders of differing cultural backgrounds who are working together need to talk to one another. As one respondent said, “Sometimes we are so quick to try and adapt without explaining why our perspective might be ...acceptable.” Westerners have a tendency to be very task oriented. Non-Westerners tend to take more time for relationship building. There are significant cultural differences here, but both may be necessary in the global task of reaching the world. A task-oriented leader needs the balancing perspective of relationally oriented partners and team members in order to build community, keep the unity of the team, mitigate conflicts, and achieve goals. Deep conversations have a way of facilitating changed perspectives. As Susan Scott says in her book, *Fierce Conversations*, “The conversation is not about the relationship; the conversation is the relationship” (Scott 2002, xvi).

The Spiritual Nature of the Work and Partnerships in Cross-Cultural Contexts

Some of the participants discussed the spiritual nature of the work and the reality of spiritual battle. All of them agreed on the importance of spiritual maturity over competency in a leader. Consider what one respondent said in her interview, “God is concerned for what he is doing in us as well as through us.” Another spoke on the same idea saying, “It’s about people working together; God’s work in us over our work for

God;” and one of the respondent’s personal vision was, “To see God’s people working together to accomplish God’s goals.” Whether it is facing spiritual battles, addressing interpersonal conflicts, or “carrying the pain together” as one respondent shared, the spiritual nature of the work and the spiritual nature of our being are integrally related. In the BT task as well as the work of the global church, there needs to be a recognition, an acknowledgement of the common identity shared in Christ, of his prayer for unity among the members of his body, of the work he is doing in those who are his over what those who minister in his name are doing. “Being must precede doing,” writes Bryant Meyers (2008, 53), among many others who have expressed the same concept. Culture influences behavior and the expectations we have of others. Cultural diversity is a challenge for cross-cultural teams. But individuals who are working together share some similar goal. Christians who are working together share in something that transcends cultural differences; they have unity in Christ, and share the participatory task of making his name known. This unity needs to be acknowledged as a framework within which team members work. This is a conversation that members of cross-cultural teams need to engage in; the spiritual dimension and nature of the reason they are working together. This holistic approach, keeping the physical, mental/emotional, social, and spiritual dimensions interconnected (Merriam and Kim 2008, 76), keeps teams connected in community, also. Alex Mathew, now director of Wycliffe India (one of the partners in WGA), once said, “We don’t want those we recruit to just be professional translators, literacy specialists, IT (Information Technology) people...we want them also to be agents that will transform the communities they work in.” In his book, *Head, Heart, and Hands*, Dennis Hollinger writes, “Our will, affections, pattern of emotions and deep-seated

understandings have a powerful impact on what we believe and follow in life. Though the head is important for our spiritual journey, it can never lead us well without a heart that is sensitive to God and in turn sensitive to our neighbors and to the true condition of ourselves “ (2005, 98).

Leadership and Cross Cultural Training

Although all of the participants were in some level of leadership, only some had received leadership training. Several participants indicated a desire to have cross-cultural training available for their teams. Cultural differences are fertile ground for conflict. Participants’ incidents and observations on women in leadership, face-saving and shame as a cultural response, views on money and ownership, responses to conflict and confrontation, perceptions on control, task oriented behavior versus relationship building behavior, the spiritual nature of the work, even views on leadership all indicate the importance of thorough cross-cultural training. The findings suggest the need for standardized leadership training that includes cross-cultural training for members of SIL+WGA and their national partners. “Global leaders must be able to function effectively in a multi-cultural setting, as well as help their multi-cultural team function effectively” (Hong 2010, 1).

Training strategies need to consider cultural differences, as well as differences in communication preferences between literate and oral communicators. Cultural differences can be addressed through stories based on critical incidents that highlight the cultural dimensions identified by the latest studies on culture, such as the GLOBE study, which is the most recent and most exhaustive, building and expanding on prior research. Addressing these kinds of issues meets the real needs of those working cross-culturally in

a leadership capacity, and helps cross-cultural teams accomplish their tasks while at the same time builds community.

Adult learning theory as well as non-Western learning theory both concur on the effectiveness of a narrative learning strategy (Merriam 2008). It's been said, "The best way to teach a value is by example; the second best way is to tell a story that provides an example" (Simmons 2001, 20). As noted previously, people are wired for stories (Haven 2007, 27); they engage our heart, emotions, and imagination in a way that is complex and holistic (Clark and Rossiter 2008). They are non-threatening in the way they influence our perspective, and invite us to see things differently (Simmons, 165); they enable us to make meaning of our experiences (Clark and Rossiter, 61). Stories foster learning, through hearing them, as well as through telling them (Clark and Rossiter, 65). Individuals learn better and have increased retention and recall when information is delivered through a story. A story can teach abstract principles in a concrete and contextual way. Having participants in a learning environment share their own stories creates a sense of community and enables them to work together better (Haven, 85). "The findings of many hundreds of research studies unanimously confirm the effectiveness of stories for a variety of teaching, leadership, outreach, and communications functions" (Haven, 89). Finally, using stories to teach is a strategy that can be duplicated by partners who return to teams where literacy is not the preferred communication method.

Implication

A narrative-based training strategy that equips leaders and teams to successfully work in a cross-cultural context should 1) connect: it is important to get to know about one another, but equally important to get to know one another. Good communication

through meaningful conversations builds relationships and a community of trust, essential ingredients for partnerships; 2) be holistic: it should take into consideration the heart and the mind with a focus on transformation. The literate mind tends to be more fragmented, easily able to objectify information while keeping emotions and the spiritual realities compartmentalized. It is important to integrate mind, emotions and spirit in an effective learning environment that goes beyond the cognitive level; 3) meet needs: those in leadership need to be able to go beyond surface recognition of cultural differences and receive cross cultural training that is memorable, applicable, and retrievable. Training should be available for cross-cultural teams so they can accomplish their goals; contextual learning environments build community and relationships, and foster an environment where real conversations can take place; 4) be reproducible: those who attend training workshops should be able to return to their communities and use the same instructional strategies with their teams. Literate strategies are not reproducible for those who return to oral communities. Using stories as a teaching tool is an effective and reproducible method for teaching oral and literate communicators.

This study investigated the development of a narrative-based strategy to be used in leadership training workshops for teaching those who work or will work cross-culturally. This study did not attempt to design an entire workshop or fully develop the module for cross-cultural training. Such development should be collaborative.²⁷ However, a narrative-based instructional strategy will use stories of cultural encounters and will engage the participants in a discussion of its relevance, culturally and spiritually,

²⁷ Collaborative efforts should consider the fields of situated cognition, which posits that learning takes place in context (Robbins and Aydede 2009); and anchored learning, which emphasizes instruction centered on authentic situations and factual data embedded in stories meant to be explored and discussed (Hacker, Dunlosky and Graesser 2009).

to issues such as unity, community, relationships, leadership styles; and it will invite the participants to share their own stories of cross-cultural encounters and look at them in light of newly acquired insights.

The analysis of critical incidents from this study based on their contexts and the data from the GLOBE study and other literature, are the basis for the following stories that may become a major component of the narrative strategy. This study did not seek to develop each of the critical incidents into stories. The following three stories are examples of how to develop a critical incident into a story for use in teaching about cultural differences in such a way that the learner is able to remember, apply to their own experiences, and retrieve again for application to future cross-cultural situations. The stories do not seek to judge correct or incorrect behavior, but to illustrate the incident, how the main character interpreted it, and to provide further context based on the GLOBE study as a way to teach about the cultural dimensions and leadership styles identified in that study. In a narrative-based strategy, the stories written below would be more effective told than read, and their written style would be modified.

Application: The Stories

Mark: Leadership Differences

Mark sat in his small office staring at the computer in front of him. It was hot outside and the traffic was noisy. The document he gazed at was another reminder of what he was here to do, but he felt some conflict in how he would accomplish it. This was Sub Sahara Africa, and everything he thought he knew about leadership had been turned upside down when he first arrived from a country in North America. He had learned much about the culture over the years; his work required him to interact within

various cultural contexts. But he had just been appointed to a high profile leadership position that required even more interaction, and he knew he would have to balance two very different approaches to working with his staff and the national partners he would be dealing with regularly. One of his challenges was how to maintain his commitment to the biblical concept of servant leadership while working with leaders in the African culture who do not see his style of leadership as effective. For Mark, a Westerner, it was acceptable for a leader to ask for input from his team. In fact, Mark's definition of a leader is someone who sees the big picture and tries to share that vision with their team; a team player who empowers those under them to do their best, and who creates a positive inspirational work environment. Mark's experience was that African leaders are hierarchical; they do not participate as equals with team members. The national pastors he worked with were very caring men, very benevolent, even paternalistic. They were highly respected and loved by the people. Their position gave them power, but they used it to help those who had no voice of their own, those who would find it difficult to act on their own initiative. In the Sub Sahara African culture that was important because there were plenty of others who used their powerful positions for self-benefit. Mark wondered how he would present himself as a leader, both in relationship to his own staff and in relationship to the African partner organizations with whom he worked. Even his office reflected his concept of leadership...and it did not communicate power, like the large offices and leather chairs of his African colleagues. Could he be an effective leader and still take the servant leader role or would he need to take a hierarchical approach in order to gain their respect, and then start working in the servant model? Mark observed that Africans are not used to asking inferiors for their input unless it is to get a rubber stamp

of approval. Yet, getting feedback and participation from his team is an important part of how he wants to function as a leader.

Mark pondered his circumstances but was grateful to be working primarily with a Christian staff. He knew his team was committed to seeing God's word translated and made available to the language groups of this country. He did not have to compromise on his values as a leader, but he sure needed to communicate to his team so they understood him. He also knew it would be important for his team to be aware of their own cultural differences so that they would more likely know what to expect from each other. Mark got up from his desk and gathered his team. There were some decisions to be made based on the document he had been reading, and he wanted their input. This might also be a good time to talk about why he was not going to make those decisions autonomously.

Story Discussion points. Mark's cultural background has influenced his style of leadership, just as the culture of his African colleagues has influenced theirs. Mark displayed two leadership styles: Charismatic/value-based leadership and Participatory Leadership.²⁸ Characteristics of his culture, such as the value placed on performance orientation (one of nine cultural dimensions), contribute to his desire to include his colleagues in decisions in order to achieve successful results. These same characteristics of his culture influence the direct communication style he uses with his team. Some of his team members may not be used to his directness or his style of including them in his decision making process. Mark's culture places a high value on power sharing and empowering others to achieve results, as does the organization he works for, SIL.

²⁸ All leadership styles, cultural dimensions, and their characteristics are taken from the GLOBE study by House and others.

Mark's African colleagues place a high value on a Humane-Oriented leadership style. They are influenced by the high value and practice in their society of the cultural dimension known as humane orientation. In their country, it is the individuals, not the government, who are expected to offer material and psychological support to one another. Those in leadership positions are expected to use their positions for the benefit and welfare of others in the society. This creates a more hierarchical system based on power. The cultural dimension called power distance, which is valued and practiced moderately in Sub Sahara Africa, influences what society perceives as an effective leadership style. Power distance legitimizes a leader's authority and minimizes social anxiety for those who cannot act on their own behalf.

Marks' story covers two culturally endorsed leadership styles (Participatory leadership and Humane Oriented leadership), and three cultural dimensions (performance orientation, humane orientation, and power distance). Further discussion by participants would include cultural and spiritual relevance; and implication for unity, community, relationships, and leadership styles.

Ruth: Conflict and Community

Ruth was uncertain about her future. She wondered what the Lord's plans were for her and her husband now that the missionary center where they had been working for the last ten years was closing down. She had come to love the people in this country in Southern Asia. She had nurtured a vision for training nationals to carry on the work she was doing, and had just finished training three of them. Her commitment to the work and her close relationship with the Lord had helped her through many obstacles. She had always heard that the biggest reason for failure on the mission field was due to

interpersonal conflicts. She thought back on the conflict she had a few years earlier with her supervisor when she had been a little too outspoken with him. She was accustomed to being allowed to work autonomously; her position was a lower level leadership position and she had her own direct reports. She realized afterwards that she probably contributed to the conflict because of her cultural expectations of a “boss.” She was accustomed to a boss that would inspire, empower those around her, successfully set and accomplish goals. Her supervisor was not like what she expected, and she had apparently responded to him in a way that he had not expected, either. He was not used to such directness, especially from a woman. The issues were never resolved between them. But after that encounter, Ruth made a decision to be less outspoken, stick with her commitment to the work, and just take these kinds of conflicts to the Lord in prayer. She trusted that the Lord would help her. Now, that same trust in the Lord’s plans for her future was helping her get through the difficult days of saying goodbye to the nationals she had been working with and the friends she had made in this country. The whole mission community was mourning this major shift, but by carrying the pain together they were managing each day and dealing with the closure.

Story Discussion Points. Ruth is from one of the countries in the Germanic Europe cluster that value and expect Autonomous leadership; a leader who has vision, inspires those around them, is autonomous, but not concerned with status or face-saving. This kind of leadership style is influenced by some of the cultural dimensions Ruth displays: performance orientation, assertiveness, future orientation, and uncertainty avoidance. The cultural background of her supervisor is unknown, and Ruth does not attribute gender as a factor in the conflict she had with him. But many cultures do not

value or practice gender egalitarianism, in which a society seeks to minimize the differences between the roles of men and women. It is not clear whether Ruth avoided trying to resolve the conflict, but it was not resolved and her manner of dealing with it was to be less outspoken and more prayerful in future conflicts. Conflicts can be constructive or destructive. They build or tear down unity and community. In the country where Ruth works (collectivist, high-context), the cultural tendency is toward more indirect, non-confrontational means of handling interpersonal conflicts. Ruth's cultural background is one that tends toward directness and self-disclosure in conflict. The differences in expectations of how to proceed in conflict may have contributed to the unresolved situation.

Ruth also had to deal with the emotional conflict of facing an uncertain future. Her cultural background is one that has a high value for managing uncertainties through rules and laws and planning the future. She did not know what she would do when the mission center closed, but she had learned she could trust the Lord, and she found comfort in the group effort of carrying the pain together.

Further discussion by participants would include cultural and spiritual relevance; and implication for unity, community, relationships, and leadership styles.

Alice: Cross-Cultural Teams

Alice woke up from her midday nap feeling refreshed and ready for work. She pondered how good she felt about herself and the work she was doing for the Lord. She was a missionary working in a country in Africa. Suddenly, the Lord broke through her thoughts. "Alice, I didn't bring you here to be a missionary; I brought you here because there are things in you I want to change. I'm doing it here because this is the most

effective place." Alice realized that the Lord had indeed been doing quite a work in her. Sometimes she felt like a rock in a tumbler – the constant rubbing against other rocks of different shapes was certainly having its affect. She worked with a multi-cultural team to reach the people of this country with God's word and train others to do the same. She was the team leader, but knew their efforts were only possible through mutual recognition of skills and gifts, and through the power of the Lord working through them. This was not easy work, and she knew that prayer needed to under gird everything. She had not expected the recent encounter her team had with spiritual opposition. It was an experience that pulled her up short. It was a good reminder that prayer was necessary in this environment where conflict was almost a daily expectation – interpersonal conflict, marital conflict, spiritual conflict. It was always something. But surely something more could be done to mitigate some of the conflict they were dealing with due to cultural differences. It just didn't seem right that the training she had before coming to this country was designed to prepare her to be more sensitive to other cultures, but there was no training available for her team that could help them to understand cultural differences, including her own. Her team was dealing with some cultural conflicts due to one of the members. Someone had suggested to her that they send the member back to his own country to attend a cross culture course so he would understand the issues better. It didn't make sense to Alice to take him out of the situation and send him back to his own country where he would not have to deal with the reality. Alice believed that God was doing something precious in each culture; that each culture had a unique perspective, but that each also had much to learn from one another. She wanted to get her multi-cultural team together to talk about their differences in a positive way so they could better serve God.

together. How could she get some training for her whole team? She remembered that day the Lord had spoken to her so clearly. It wasn't about what they were doing for God, but what he was doing in each of them. They needed to keep this young man on the team and have a meaningful discussion about their cultural differences; and they needed to under gird it in prayer.

Story Discussion Points. Alice's concern for her team and each member is a reflection of the cultural dimensions known as humane orientation and in-group collectivism. Humane orientation influenced her desire to keep her team member with the team to work out his problems; in-group collectivism influenced her attention to the cohesiveness of the team. She comes from two very different cultural backgrounds, but both contribute to her leadership style, Team-Oriented. She wanted to keep her team integrated and help them achieve their goals together. She was dealing with cross-cultural issues that had created conflict, and with the spiritual nature of the work.

Further discussion by participants would include cultural and spiritual relevance; and implication for unity, community, relationships, and leadership styles.

Future Possibilities

Fictional Story: A Leadership Training Workshop Using the Narrative-Based Strategy for Preparing Cross-Cultural Workers

Pablo and Maria worked with a church-planting ministry in a country in Latin America. They were invited to attend a leadership-training workshop by their partner ministry, WGA. The workshop included other WGA partners from the Americas area. At the workshop they realized that although most of them spoke the same language, there were some minor cultural differences. Among other things covered at the workshop, they had a series of modules on cross-cultural differences that included stories on how

differences in culture can create conflicts and influence leadership styles. There was much discussion of the stories and reflection on the spiritual nature of the work and the importance of building relationships and community with co-workers. They had a chance to share some of their own stories of cultural conflicts in their ministry environment, and they learned much from hearing the stories of the other attendees; much about what influences their own cultural responses, as well as what influences those with other cultural backgrounds. They even had a chance to look at some of the stories in the Bible through the framework of cultural dimensions, such as the story of Abraham and his faith despite uncertainty. They knew it would be important for them to be able to communicate some of this information to the teams with which they worked. In fact, their anxiety over a couple from Germany who were coming to serve with them was waning now that they felt better prepared to deal with the cultural differences that would eventually surface. Pablo and Maria did not have to depend on wading through the written material that was offered at the workshop. The stories they heard were so memorable that they easily filed them away mentally. When the workshop concluded, there was a sense of community felt by all. Each would return to their respective ministries, but they knew they had made lasting friendships, and were encouraged by each other's commitment to the Lord's work.

Story Discussion Points. Pablo and Maria had a chance to hear and discuss true stories of cross-cultural encounters that they could relate to. "Stories are a natural container to carry meaning for oral learners. Instead of relying upon abstract, analytical, distanced, and dissecting teaching methods, the art of storytelling should be fostered in the church" (Moon 2010, 127-39). The stories taught them about how culture affects the way people respond to different circumstances. "If individuals...are aware of their

differences with respect to [the cultural dimensions], they will more likely know what to expect from each other, and possibly be able to negotiate mutually agreeable approaches to conflict resolution, problem solving, decision making, and management practices” (House and others, 6). They also learned about how culture influences leadership behavior. “Knowing what is considered to be effective or ineffective [leader behavior] in the cultures with which one interacts is likely to facilitate conflict resolution and improve the performance of interacting individuals” (7). They appreciated the discussions, which investigated the cultural and spiritual relevance of the stories, and their implications to building unity and community. They also appreciated the way the information was presented; the stories could be used with other teams they would be training, some of whom were made up of community leaders who were not literate, and in the Bible school where they helped prepare young men and women for leadership in global outreach. As cited earlier, “Western literate strategies and methodologies cannot address the needs of semi-literate pastors, church planters, and leaders in the developing world. We need oral Bible schools and leadership institutes unfettered by Western academic standards of accreditation, and based on a holistic model that not only takes into account the leaders being trained, but the audiences to whom they return to replicate their training” (Madinger 2010, 201-13). [The church of today is] “a global, inclusive, dynamic Church of believers from around the world who are recognizing that God’s mission of reaching the whole world is a mission for the whole Church” (Kirk Franklin 2008, 1).

Conclusion

A narrative-based strategy that SIL+WGA can use to partner well with oral communicators and include them in leadership training that prepares them to work

effectively on cross-cultural teams will be holistic and transformational; it will include conversations that build community by focusing on the unity shared in Christ and the spiritual dimension and nature of the reason for working together; it will use stories of cross-cultural encounters, and engage the participants in a meaningful discussion of the story's spiritual and cultural relevance, and in sharing their own experiences.

Limitations

This research had the following limitations: 1) The researcher was not able to have access to a fully representative sample of the regional clusters identified in the GLOBE study; 2) The critical incidents she expected to get from the interviews were not as inclusive as she hoped; many of the respondents did not elaborate on the incidents, so details were missing. But the stories yielded valuable themes. The researcher does not consider these limitations to be significant; enough regional clusters were represented and critical incidents reported for the purpose of this study.

Further work should expand the acquisition of more critical incidents with which to create stories for teaching modules on cultural differences. Workshop facilitators presenting stories based on critical incidents as a way of teaching cultural dimensions and leadership styles identified in the GLOBE study should be familiar not only with the GLOBE data, but with how to use the case-study method to analyze the incidents through the lens of the GLOBE data and other applicable literature. Facilitators also need to be learners prepared to gain new insights based on participant discussions.

APPENDIX A RESEARCH INTERVIEW QUESTIONS

1. How long have you been a member of the Wycliffe partnership?
2. What is your country of origin?
3. Where have you served with Wycliffe?
4. What positions have you held in the organization?
5. What is your current position?
6. How did you get into your current leadership position? (were you appointed, voted in, volunteered?)
7. What kind of leadership training have you had, if any?
8. What is your definition of a leader?
9. What kind of training or reading have you done to become aware of the cultural differences in our organization's international membership?
10. Have you had interactions with others in our organization (or partners) who are from a different cultural background, that produced conflict or misunderstanding due to the cultural differences? Please expound on this by telling me the circumstances and what transpired, and how you reacted or handled the circumstances.
11. What is more important for a person in a leadership position to have, spiritual maturity or competence/experience?
12. How would you define spiritual maturity? (What qualities should a spiritually mature person exemplify?)
13. What is your strong point as a leader – what enables you, equips you?
14. How have the following influenced you and your leadership: conflict? prayer? pain?
15. Do you have a personal vision that motivates you?

APPENDIX B

INFORMED CONSENT DOCUMENT

Project Title: How Leadership Functions in Multi-Cultural Contexts in Wycliffe Bible Translators

Principal Investigator: Margaret Doll, Doctor of Ministry student and member of Wycliffe Bible Translators International

Purpose

This is a research study. The purpose of this research study is to identify the ways in which leadership functions cross culturally in Wycliffe Bible Translators International so that the members of our organization may have knowledge of and a better understanding of the major differences in culture that affect the leadership process. This will enable them to be better equipped to communicate effectively cross culturally, thus reducing the conflict that can arise from misunderstandings due to lack of awareness of these differences, as well as maximize effective communication among leaders and strengthen leadership training modules.

With a better understanding of these major differences, we as an international organization can have a greater probability of achieving Vision 2025. The results that come from the case studies and examples will be usable in training within our organization and partners, including those who are primarily oral communicators. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

I am inviting you to participate in this research study because you are a member of Wycliffe Bible Translators International, represent the diversity of culture I am looking for, and may also have served in a leadership position of some capacity within the organization.

Procedures

If you agree to participate, your involvement will only require an interview that will take between thirty minutes and two hours, and the possibility of a follow up interview in the event that I need further clarification on some aspect of the primary interview.

The following procedures are involved in this study. I will ask you to read this consent form. If you agree to its contents I will ask you to sign it. This form will be kept in a locked file drawer in my office. I will ask you if I may record the interview so I may focus more on it and be able to retrieve the information at a later date when I can analyze the information. I will advise you that all names referred to in the information you give me will be kept confidential. I will record the interview, which will include a set of questions I have designed. This is an open-ended interview so I will allow for other questions that will develop from the information you relate to me. When the interview is complete I will transfer the audio file into a secure file on my password-protected

computer and delete the recording from my recording device. Any notes that I take for immediate use as we dialogue will be kept in a locked file drawer. I will notify you when my research project is complete and has been accepted.

Risks

The possible risks associated with participating in this research project are as follows: You may recall events that have the possibility of stirring unsettling emotions in you. This is the only foreseeable risk. All names of persons referred to in any example or case you relate to me will be kept confidential, as will your name. In order to relate these cases and examples I will use terms such as 'interviewee #1' and pseudonyms.

Benefits

The potential personal benefits that may occur as a result of your participation in this study are that you will have been a contributor to a body of knowledge that can help us as an organization function more smoothly as we strive to reach Vision 2025, and put into circulation materials that can be used to train those in leadership positions throughout our international organization, including those who are oral communicators.

Compensation

You will not be compensated for participating in this research project.

Confidentiality

Records of participation in this research project will be kept confidential to the extent permitted by law. All records will be kept on a password-protected computer and in a locked file drawer. All names will be kept confidential; I will use coded names and numbers to refer to those involved. The coded information will be presented within the cultural context. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner within the cultural entity.

Voluntary Participation

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. If you decide to withdraw, any data collected will be deleted from the records, both audio recordings and written notes.

Questions

Questions are encouraged. If you have any questions about this research project, please contact: Margaret Doll at: 704-609-0767 or jim-margaret_doll@sil.org.

If you have questions about your rights as a participant, please contact my thesis mentor, Karen Mason at: 978-646-4042 or the Chair of the Institutional Review Board, Maria Boccia at: 704-940-5835.

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed): _____

(Signature of Participant) _____
(Date)

RESEARCHER STATEMENT

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

Reseacher's Name (printed): _____

(Signature of Researcher) _____
(Date)

APPENDIX C

SIX GLOBAL LEADERSHIP DIMENSIONS

1. Charismatic/Value-Based leadership reflects the ability to inspire, motivate, and expect high performance from others. Six subscales are a) visionary, b) inspirational, c) self-sacrifice, d) integrity, e) decisive, and f) performance oriented.
2. Team Oriented leadership emphasizes effective team building and implementation of team goals. Five subscales are a) collaborative team orientation, b) team integrator, c) diplomatic, d) malevolent (reverse scored), and e) administratively competent.
3. Participative leadership reflects the degree to which managers involve others in the decision making process. Two subscales, both reverse scored are a) autocratic and b) non participative.
4. Humane Oriented leadership reflects supportive, considerate leadership with compassion and generosity. Two subscales are a) modesty and b) humane oriented.
5. Autonomous leadership refers to independent and individualistic leadership, and includes one subscale labeled autonomous.
6. Self-Protective leadership focuses on ensuring the safety and security of the individual or group. Five subscales are a) self-centered, b) status conscious, c) conflict inducer, d) face saver, and e) procedural.

APPENDIX D
TEN REGIONAL CLUSTERS

The Ten Regional Clusters

1. Anglo: Australia, Canada, England, Ireland, New Zealand, South Africa (white),
United States
2. Latin Europe: France, Israel, Italy, Portugal, Spain, Switzerland (French-speaking)
3. Nordic Europe: Denmark, Finland, Sweden
4. Germanic Europe: Austria, Germany (former East), Germany (former West),
Netherlands, Switzerland
5. Eastern Europe: Albania, Georgia, Greece, Hungary, Kazakhstan, Poland, Russia,
Slovenia
6. Latin America: Argentina, Bolivia, Brazil, Colombia, Costa Rica, Ecuador, El
Salvador, Guatemala, Mexico, Venezuela
7. Sub-Saharan Africa: Namibia, Nigeria, South Africa (Black), Zambia, Zimbabwe
8. Middle East: Egypt, Kuwait, Morocco, Qatar, Turkey
9. Southern Asia: India, Indonesia, Iran, Malaysia, Philippines, Thailand
10. Confucian Asia: China, Hong Kong, Japan, Singapore, South Korea, Taiwan

APPENDIX E
CULTURAL CLUSTERS CLASSIFIED ON SOCIETAL CULTURE

Practices (As Is) and Values (Should be)²⁹

Cultural Dimension	High-score clusters/practices	Low-score clusters/practices	High-score clusters/values	Low-score clusters/values
Performance Orientation	Confucian Asia Germanic Europe Anglo	Latin America Eastern Europe	Latin America	Confucian Asia
Assertiveness	Germanic Europe Eastern Europe	Nordic Europe	Southern Asia Confucian Asia	Middle East Germanic Europe
Future Orientation	Germanic Europe Nordic Europe	Middle East Latin America Eastern Europe	Sub-Saharan Africa Southern Asia Middle East Latin America	Germanic Europe Nordic Europe
Humane Orientation	Southern Asia Sub-Saharan Africa	Latin Europe Germanic Europe		
Institutional Collectivism	Nordic Europe Confucian Asia	Germanic Europe Latin Europe Latin America	Latin America Middle East Southern Asia	Eastern Europe Anglo Nordic Europe
In-Group Collectivism	Southern Asia Middle East Eastern Europe Latin America Confucian Asia	Anglo Germanic Europe Nordic Europe	Latin America Anglo	Confucian Asia Germanic Europe
Gender Egalitarianism	Eastern Europe Nordic Europe	Middle East	Germanic Europe Anglo Nordic Europe Latin Europe Latin America	Confucian Asia Southern Asia Middle East
Power Distance		Nordic Europe	Middle East	Latin America
Uncertainty Avoidance	Nordic Europe Germanic Europe	Middle East Latin America Eastern Europe	Southern Asia Middle East Sub-Saharan Africa Latin America Eastern Europe	Anglo Nordic Europe Germanic Europe

²⁹ House and others, 193-4.

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